

Andrews University

## Digital Commons @ Andrews University

---

Dissertation Projects DMin

Graduate Research

---

2014

# A Biblical and Theological Strategy for Dealing with Spiritualism in the Zambian Context

Peter Chulu

*Andrews University*

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

---

### Recommended Citation

Chulu, Peter, "A Biblical and Theological Strategy for Dealing with Spiritualism in the Zambian Context" (2014). *Dissertation Projects DMin*. 265.

<https://digitalcommons.andrews.edu/dmin/265>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact [repository@andrews.edu](mailto:repository@andrews.edu).



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library  
of Dissertations and Theses.**

*Please honor the copyright of this document by  
not duplicating or distributing additional copies  
in any form without the author's express written  
permission. Thanks for your cooperation.*

ABSTRACT

A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING  
WITH SPIRITUALISM IN THE ZAMBIAN CONTEXT

by

Peter Chulu

Adviser: Nancy Vyhmeister

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING WITH  
SPIRITUALISM IN THE ZAMBIAN CONTEXT

Name of researcher: Peter Chulu

Name and degree of faculty adviser: Nancy Vyhmeister, EdD

Date completed: October 2014

### Problem

Rusangu Secondary School has experienced many incidents in recent years where dorm students were harassed by evil spiritual forces, causing fear and uncertainty among the students.

### Method

A systematic study of the Bible, commentaries, books, journals, and articles concerning spiritualism was undertaken. Once theological and historical data on spiritualism was identified, it was utilized for training, equipping, and empowering prayer band members on how to deal with demonic harassment at the school.

## Results

The school and church experienced revitalization. Members learned how to utilize a prayer band ministry to pray for the students who were being harassed by evil forces. Those prayed for experienced peace which provided a favorable learning atmosphere at the school.

## Conclusions

God's power, prayer, and good biblical teaching can change an atmosphere of fear, to one where students learn to trust in God's protection from evil spiritual forces.

Andrews University  
Seventh-day Adventist Theological Seminary

A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING  
WITH SPIRITUALISM IN THE ZAMBIAN CONTEXT

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
Peter Chulu  
October 2014

© Copyright by Peter Chulu 2014  
All Rights Reserved

A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING  
WITH SPIRITUALISM IN THE ZAMBIAN CONTEXT

A dissertation  
presented in partial fulfillment  
of the requirements for the degree  
Doctor of Ministry

by

Peter Chulu

APPROVAL BY THE COMMITTEE:

---

Adviser,  
Nancy Vyhmeister

---

Director, DMin Program,  
Skip Bell

---

Bruce L. Bauer

---

Dean, SDA Theological Seminary,  
Jiří Moskala

---

Boubakar Sanou

---

Date approved



## **Dedication**

I dedicate my dissertation work to the Master Missiologist Jesus Christ for considering and enabling me worthy to be part of global eschatological missionaries to reach those who are lost for Him.

I also dedicate this dissertation to my companion, my loving wife Rosey, and my beautiful daughters Pelegia and Pililo, and handsome sons Maulao and Mapeto. These have never left my side and have endured lack, loss, and pain to see me achieve incursions for our Loving Savior They are very special and indispensable partners in my mission on earth.

A special feeling of gratitude to my loving mother who taught me early in my life the joy of love and service to the Lord, whose words of encouragement and push for tenacity still ring in my ears.

I also dedicate this dissertation to my beloved and God's remnant church—the Seventh-day Adventist Church—for offering me a platform to serve God. I will always appreciate all the church has done for me.

## TABLE OF CONTENTS

LIST OF ILLUSTRATIONS .....	ix
LIST OF TABLES .....	x
ACKNOWLEDGMENTS .....	xi
Chapter	
1. INTRODUCTION .....	1
Background.....	1
Statement of the Problem .....	1
Purpose of the Project.....	2
Significance of the Project .....	2
Limitations of the Study .....	2
Delimitations of the Study.....	3
Definitions .....	3
Personal Basis for Ministry .....	4
General Background.....	4
Personal Profile .....	4
Six Subplots in My Life .....	5
Culture .....	5
Call .....	5
Community .....	6
Communion.....	6
Conflict .....	7
Commonplace .....	9
Specific Personal Assessments.....	9
My Spiritual Pilgrimage.....	9
Conversion and Assurance of Salvation .....	9
Time and Resources.....	9
Spiritual Path.....	12
Spiritual Stage.....	12
Spiritual or Devotional Life.....	13
Plans for My Spirituality.....	13
Worldview .....	14
Temperament/MBTI .....	14
Damage Factor.....	14
Assessments in Relation to Others.....	17

Spiritual Gifts .....	17
Leadership/Interaction Styles .....	17
Task Type Preferences .....	18
Impact of Self-Assessment on My Project .....	18
Negative Impact.....	18
Positive Impact .....	19
Overview of the Paper.....	20
 2. BIBLICAL PRINCIPLES FOR UNDERSTANDING SPIRITUALISM .....	 21
Introduction .....	21
Definitions of Bible Demonological Terminologies .....	22
God’s Principles on Spiritualism in the Old Testament .....	25
Principles in the Ten Commandments.....	26
Divine Protection Assured Against Evil Forces—Ps 34:7; 41:1-2 .....	27
God’s Displeasure Towards Spiritualism—Deut 31:15-27.....	27
Spiritualism Prevented Israel From Completing God’s Purpose— I Kings 11:33 .....	28
Association With the Heathen Weakened Israel’s Commitment to God—1 Kings 11:1-2 .....	28
King Saul .....	29
Solomon.....	29
Ahab .....	30
Spiritualism Was the Reason the Canaanites Lost Their Land— Deuteronomy 18:12; Exodus 22, 23, 24; 34:12.....	31
Spiritualism Equated to the Sin of Rebellion—1 Samuel 15:23 .....	32
Principles on Spiritualism From the New Testament.....	32
Power of the Holy Spirit to Protect—1 John 4:4.....	33
Power in the Name of Jesus to Deliver—Acts 1:8 .....	33
Power and Authority Given to God’s People—Matthew 28:18-20; Mark 16:17; John 6:37.....	34
Principles for Dealing with Spiritualism .....	34
Principles From Christ’s Encounter With Evil Spiritual Forces .....	35
The Demon Possessed Son (Mark 9:20-29) .....	35
The Gadarene Demoniac (Luke 8:26-39).....	36
The Demoniac in the Synagogue (Luke 4:33-37 .....	38
Demonology in the Apostolic and Early Church Period .....	40
Peter’s Healing Shadow (Acts 5:12-16) .....	40
Simon the Sorcerer (Acts 8:9-24 .....	41
The Itinerant Jewish Faith Healers (Acts 19:13-20).....	42
Elymas the Magician (Acts 13:6-12).....	44
Paul and the Slave Girl, the Soothsayer (Acts 16:16-22).....	45
The Handkerchief and Aprons (Acts 19:10-12) .....	46
Spiritualism in Official Adventist Documents .....	48
<i>Seventh-day Adventist Church Manual</i> .....	48
<i>Seventh-day Adventists Minister’s Manual</i> .....	48

<i>Seventh-day Adventists Believe</i> .....	49
<i>Seventh-day Adventists Statements, Guidelines, &amp; Other Documents</i> .....	49
<i>Seventh-day Adventists Church Manual of Bible Doctrines</i> .....	49
Spiritualism in Other Adventist Literature .....	50
Spiritualism in Other Adventist Literature .....	52
Spiritualism in Other Christian Literature .....	52
Summary .....	53
3. POLITICAL, CULTURAL, AND RELIGIOUS CONTEXT OF THE PROJECT .....	55
Introduction .....	55
The Zambian Context .....	55
The Geography of Zambia.....	56
The History of Zambia .....	57
The Earliest History of Zambia .....	57
Zambia From the 11th to the 16th Century .....	58
The Early Colonial Period .....	58
The Colonial History of Zambia.....	59
Independence .....	60
Demographic Perspectives of Zambia.....	60
Globalization in Zambia .....	61
Urbanization in Zambia.....	62
Economic Perspectives of Zambia .....	63
Political Context of Zambia.....	64
Political Parties in Zambia.....	64
Government Systems in Zambia .....	65
Political Role of Zambia in Southern Africa and Beyond.....	66
Social Context of Zambia.....	66
Leadership Patterns in Zambia Society .....	66
Social Differences in Zambia .....	67
Gender and Sexuality in the Zambian Society .....	68
Kinship and Marriage in the Zambian Society.....	69
Cultural Analysis of Zambia .....	69
Social and Cultural Environments.....	69
Family and Community .....	70
Cultural Activities, Beliefs, and Practices in Zambia.....	70
Religious Context of Zambia.....	71
Description of Religious Life in Zambia.....	71
African Traditional Religions (ATRs) in Zambia .....	72
History of Christianity in Zambia .....	73
Seventh-day Adventism in Zambia .....	74
Rusangu Secondary School .....	76
Rusangu Adventist Mission Station .....	77
History of Rusangu Secondary School.....	78

Growth Pattern of RSS in the Past Ten Years .....	79
Pastoral Leadership at RSS Adventist Church .....	80
Ten-Year Growth Patterns for RSS Adventist Church.....	81
Membership Growth Pattern .....	81
Financial Growth Pattern.....	83
Religious Activities at RSS .....	84
Weekly Religious Programs .....	87
Quarterly Religious Programs .....	90
Yearly Religious Programs.....	91
Church Attendance at RSS Adventist Church.....	91
Financial Activities for the Past Five Years at RSS Church .....	93
Felt Needs of RSS Adventist Church .....	93
 4. A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING WITH SPIRITUALISM .....	 96
Introduction .....	96
General Methodology: Logical Framework Analysis and	
Gantt Chart .....	96
Logical Framework Analysis .....	96
Logframe .....	98
Goal .....	99
Purpose .....	99
Outputs .....	100
Activities.....	100
Narrative Summary .....	100
Measurable Indicators .....	101
Means of Verification.....	101
Assumptions .....	101
Logframe Limitations.....	102
Logframe Application for My Project.....	102
Conclusion.....	103
Description of Mission Strategy: Application of Logframe.....	103
Gantt Chart .....	105
Application of Logframe .....	109
The Overall Goal .....	109
Project Purpose.....	109
Outputs .....	109
Implementation of the Strategy .....	110
Biblical Understanding of Spiritualism: Production of an	
Educational Manual .....	110
Understand Spiritualism .....	111
Gather Survey Materials.....	111
Production of Educational Manual.....	112
Preparation for Seminars .....	112
Presentations of Educational Material .....	112

Final Evaluation of the Project .....	113
Importance of Evaluations.....	113
Evaluation Criteria.....	113
Scope of Work.....	114
Stakeholders .....	114
Evaluation Team.....	114
Monitoring and Reporting Progress .....	114
Linkage to the Logical Framework Matrix .....	115
Summary .....	115
 5. PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION.....	 117
Introduction .....	117
Report on Project Implementation.....	118
Authorization to Conduct the Project Granted .....	118
Setting Up a Focus Group .....	118
Lessons Impacting Spiritualism Prepared and Taught .....	118
Evaluation Prepared and Conducted .....	122
Faith Healing Ministry Established .....	124
Seminar on Spiritualism for RSS Community Conducted .....	126
Parts of the Strategy Still Missing .....	128
Achievements of the Project.....	128
Lessons Learned .....	129
Future Impact.....	129
Recommendations .....	131
Conclusion .....	132
 Appendix	
A. LETTERS OF AUTHORIZATION .....	133
B. QUESTIONNAIRE.....	135
C. LESSONS TAUGHT TO THE FOCUS GROUP .....	140
 REFERENCE LIST .....	 163
VITA.....	170

## LIST OF ILLUSTRATIONS

1.	Location of Zambia in Central-Southern Africa.....	56
2.	Map of the Southern Province, Showing Monze and Other Districts.....	77
3.	Linkages between the Elements in the Logical Framework Matrix .....	98
4.	Formation of a Logical Framework Matrix .....	98
5.	Logframe for the Project.....	104
6.	Gantt Chart (Year 1) .....	106
7.	Gantt Chart (Years 2 & 3).....	108

## LIST OF TABLES

1.	List of Pastors of RSS From 1990 to Date.....	80
2.	Membership Growth Pattern.....	82
3.	Financial Growth Pattern Showing Annual Totals of RSS Church in Zambia Kwacha .....	83
4.	Denominational Analysis of Workers of RSS .....	84
5.	Analysis of Religious/Spiritual Programs at RSS.....	85
6.	Denominational Analysis of RSS Student Populations 2014 .....	86
7.	Focus Group Survey Results.....	120
8.	Learning Time Table for the Prayer Band .....	121
9.	Focus Group Evaluation Results.....	123
10.	Analysis of Reported Spiritualist Manifestations at RSS 2009-2014.....	127



## ACKNOWLEDGEMENTS

I wish to thank my dissertation defense panelists for according me an opportunity to defend my project. A special thanks to Prof. Bruce Bauer for imparting his expertise and mentoring me as a Christian lecturer, his countless hours of reflecting, reading, encouraging, and most of all patience with me throughout the entire period of study. Mrs. Linda Bauer a kind, patient, and hard-working missionary who immensely helped me personally with the organization of the reference list, formatting, and editing. I will ever be indebted to Prof. Nancy Vyhmeister my able adviser and eloquent teacher of research. She has seen me grow academically from my Master's studies to doctorate. Prof. David Penno, my defense panel chairman. I thank Dr. Boubakar Saonu, for the pastoral care, and editorial and advisory ability during the defense period. Appreciation to Professor Wagner Kuhn, for being a pillar to me at a very critical phase of my program. His warm personality sustained me. Prof. Jon Dyhbdal and Prof. Gorden Doss imparted to me their passion to be a missiologist.

My classmates: Shadreck Nsengimana and Dioi Cruz helped me immensely with computer-related formatting while Dr. Obert Mudzengi assisted me in peer-editing.

Dr. Charles and Crystal Wical deserve heartfelt appreciation. They assisted me financially when others distanced themselves from bearing any responsibility. These dedicated and former fellow medical missiologists will ever be cherished.

My Vice Chancellor Prof. John Mutuku Mutinga and his administration ensured that I was permitted to go to Advent Hill, Kenya throughout the cohort program. My

Dean Dr. John Shumba, who has encouraged me to aim higher and publish my research, is an inspiring and visionary leader. Dr. Dora Babu Tadepli did the initial editorial works.

South Zambia Conference 2011 Administration gave me permission to conduct the dissertation project, Dr. Vanny Munyumbwe helped me with necessary literature, Mr. Chondwe Nkulukusa and Mr. Honest Samboko provided me with financial data as part of the context study.

The 2011 Administration of Rusangu Secondary School: the head teacher Mr. Paraza, deputy head teacher Mr. Samboko, and the two chaplains availed the school to me to try the strategy. Evangelist Hangala and Mr. Chisulo assisted me in data acquisition. The students who formed the focus group the prayer band were invaluable partners. All students past and present as well as the community at the school for the closeness we developed as their Chaplain and researcher.

My Rusangu University past and present students inspired me to forge forward as I was pursuing my Doctor of Ministry studies. I appreciate them for having patiently put up with my make-up classes to meet the demands of the course outlines that gave me an opportunity to leave in mid-semesters.

## CHAPTER 1

### INTRODUCTION

The Seventh-day Adventist Church is making an impact in many parts of the world. However, mere preaching of correct doctrines and baptizing converts in great numbers is not enough. Many new converts are still under the influence of evil forces. The teaching of doctrine ought to address the challenges believers are confronted with. In the context of my project, spiritism is one of those challenges. Spiritualism is prevalent not only among unbelievers and other Christians, but also among Seventh-day Adventists.

#### **Background**

Adventists seem to take for granted that when people embrace the Adventist faith they automatically become mature Christians who can no longer be influenced by evil spirits. In Rusangu Secondary School (RSS) it has been observed that many Adventists not only live with fear of evil forces but are also constantly harassed by them.

#### **Statement of the Problem**

There has been an escalation of spiritualism in Zambia in recent years. Spiritualistic manifestations have been noticed across all classes of people in society, upper and lower classes, the elite and the illiterate, the young and the old. This phenomenon has also been observed among Seventh-day Adventists and especially

among students of Rusangu Adventist Secondary School and during gatherings such as camp meetings, Dorcas meetings, music rallies, and youth camps.

These spiritualistic manifestations have had a negative impact on both individuals and institutions. For instance, some pupils transferred to other schools, some stopped attending school all together, some members have been threatened with litigation for accusing others of Satanism, and still other members have visited other faith healers. Unfortunately, no strategy has so far been put in place to address this problem. Rusangu Secondary School experiences a lot of spiritualistic manifestations especially among its student population. There seems to be an obvious lack of knowledge of how to deal with spiritism.

### **Purpose of the Project**

The task of this project is to develop and implement a strategy that will effectively address the challenge of spiritualism among students at Rusangu Secondary School.

### **Significance of the Project**

This project is significant in the fact that it addresses a deep seated problem that enables many members to experience spiritual, social, and emotional well-being. If successful this project will also help transform Rusangu Secondary School into a more peaceful and conducive learning environment. On a larger scale, it will also demonstrate that the God of the Bible is more powerful than all satanic forces.

### **Limitations of the Study**

Time constraints are a major limitation to the successful completion of this project. Members may also be reluctant to fully reveal to me practices that may have led

many on the campus to be harassed by evil forces.

### **Delimitations of the Study**

While the problem of spiritualism is prevalent throughout Zambia, both within and outside of Adventism, the focus of my study is only on Rusangu Secondary School.

### **Definitions**

*Grade* is used in this research to refer to a one year (January to December) period of study which consists of three holidays and three terms.

*Term* refers to a three month period of learning when schools are open.

*Secondary School* in Zambia is an institution of learning from grade 8 to 12.

*District* refers to the Adventist pastorate composed of several organized churches or a political territory.

*Field* refers to the Adventist pastorate composed of several groups of districts.

*Conference* is used in this paper to refer to an Adventist territorial jurisdiction more developed and autonomous as compared to a Field.

*Union* refers to an Adventist territorial entity composed of fields and conferences.

*Division* is used to refer to an Adventist international jurisdiction composed of unions.

*General Conference* refers to the Adventist highest world-wide level of organization that includes all divisions.

*Rusangu Community* is used to refer to those who work or are related to workers and who stay within the Rusangu Secondary School residences.

*APU (Afternoon Production Unit)* is a group of learner students who are enrolled and who report in the afternoon for classes.

### **Personal Basis for Ministry**

Self-awareness and assessment are important to ministry. In my case, it will help me to better understand myself and increase my effectiveness in ministry.

### **General Background**

#### **Personal Profile**

I am a Zambian from the Eastern Province, Chipata District, Chief Sayiri and Zondo Village; Ngoni by tribe. I am the son of Mr. Welengani Chulu and Mrs. Zenaida Alina Zulu Chulu. My paternal grandparents were Mr. Chaponda Chulu and Mrs. Makrina Jere Chulu. I am the seventh born in a family of eight siblings with four sisters and four brothers. I and my teacher wife Rosey Mwale Chulu have four children, two girls and two boys. Our children in the order of their birth are Pelegia a medical doctor, Pililo a registered nurse, Maulao, a pre-university, and Mapeto, a ninth-grader.

After my high school education in 1980, I studied for a three-year diploma in Clinical Medical Sciences from 1981 to 1984. Thereafter, from 1984 to 1990, I worked in the medical profession as a clinical officer for five years after which I trained for a BA degree in Theology at Andrews University, Solusi Campus graduating in 1994. Then I worked as a literature evangelist for five years. From 2000 for the next eleven and a half years, I worked as a district pastor. In my last year serving as a pastor-chaplain at Rusangu Secondary School, I also worked as an adjunct lecturer and the local conference Health Ministries Director. In July 2011, I was appointed as Dean of Men and part-time

lecturer. In July 2012 I was appointed as a full-time lecturer in the school of Theology and Religious Studies at Rusangu University in Monze, Zambia. In August of the same year 2012, I was appointed as Acting Chairperson in the Department of Religious Studies and continue in that position to date.

### Six Subplots in My Life

#### **Culture**

I was born and mostly brought up in the Ngoni culture in the Eastern Province of Zambia. In several ways I have to a great extent been influenced by the Ngoni culture. Growing up in this culture I have been made to respect adults in spite of my relationship with them, value fellow human beings, as well as learn self-discipline, and perseverance. These values have assisted me in my ministry assignments.

#### **Call**

My calling to the ministry started in childhood though it openly manifested itself in adulthood. Having been born in a Roman Catholic family, I desired to be a priest as I was growing up. However, my mother discouraged me from such thoughts because of the practice of celibacy among Catholic priests. She told me that she wanted grandchildren. As I was growing up, I discovered that I was keenly interested in reading the Bible. Out of this interest, I did several Bible correspondence courses. At about nineteen, I started studying the Adventist Amazing Facts pamphlets and the Faith for Today Bible Correspondence Course.

These two Bible courses led me into deeper inquiries. After a number of consultations, I was finally convinced that it was imperative for me to change my

denomination. After this change, I thought that my hopes of becoming a clergyman were dashed. However, I continued with my religious activities and later on became leader of the scripture union of the secondary school I attended.

After completing college and getting married, the desire to work as a pastor resurfaced. I went to Solusi University to study theology in 1990. I now feel that I am now fulfilling God's purpose for life.

### **Community**

The community that I have interacted with most is my nuclear family composed of my mother, and two brothers. My father died when I was only about one and a half years old. Mum had a greater influence on my life than any other person. I was told that we were twins but my twin sister died as an infant.

Mum was a peasant farmer who taught us to work hard and to be honest in life. We did some part-time jobs like shepherding animals in order for us to make ends meet. I learned the value of hard work, discipline, and dependence on God. When I look back, most boys and girls that we went to school with, either did not go far in school or have died.

At the seminary, I enjoyed the international community. It helped me appreciate the multi-ethnic composition of the Adventist Church. The seminary community ushered me into a pastoral community in which I have grown to this level of Christian maturity. I have had to learn and unlearn a lot of things while pastoring.

### **Communion**

My communion with God has been a roller coaster kind of relationship. The quiet



time I spend with God alone has always been a source of spiritual restoration for me.

Although I am often worn out after a busy Sabbath, my interaction with other believers has often challenged me to grow in my relationship with God.

I enjoy communion with God during weeks of prayer and camp meetings.

Ministerial conventions have helped a little, but because of over programming, little time is left for intimate communion with God.

Currently, I find communion with God when I prepare for lectures. The quality time I spend with my family has also helped me in my spiritual growth.

### **Conflict**

I am aware that this subplot is real in my ministry and has the potential of building or destroying me depending on how I handle each incidence. Some of it has come about because of my failure to execute my responsibilities as a shepherd, some as a result of being misunderstood, while some has resulted from my audience refusing to be corrected or advised. When I was entering the ministry I was mistaken by thinking that being a pastor is the most peaceful work because people would always want to cooperate with me. I have since seen the contrary to be true. Learning from biblical leaders like Moses, David, Jesus, and Paul, I have come to accept that some conflicts are allowed by God to shape me into His likeness. Therefore, my attitude must change as regards to conflict. I choose to die expecting that everyone will love me or to think that I am being persecuted. Sometimes conflicts have made me question my leadership styles or God's calling.

At another time, I was reconciling parties that were fighting in one church. Those who were not happy with the way I had resolved the issue started writing anonymous

letters to the office scandalizing me. They went on to demand that I be transferred. When the office re-directed the letters to me, I expected the officers to come and get details and advise me on what I could do. The next thing I knew I was transferred. I felt betrayed by both sides. It came to be known later that almost every previous pastor had been at logger heads with the same congregation. In another congregation, it was almost impossible to investigate certain individuals when they were suspected to have been wanting. So I took it upon myself to get information. It was hard to discipline such members. Conflicts have had both positive and negative impacts in my leadership styles.

In almost all congregations there are traditional patriarchs and matriarchs that matter. Whether they are in positions of leadership or not, these have an influence over almost every decision taken. I also learned that not all problems can be solved. For instance in other congregations, it was very difficult to change senior positions even when I could see that the incumbent officers were inadequate. Sad memories flood my mind when I committed some young men to the ground whom members suspected had been bewitched by some old members whose positions had been taken by the deceased. I remember some advice I got from my lecturers that I should never think that I will ever be able to solve all problems in the churches I would serve. Such conflicts have made me do introspection.

Self-examination has revealed to me that I need to take time and be more analytical in handling conflicts. Prayer and Bible reading often give me peace of mind even when the problem is not resolved. I mostly consult the Pentateuch, OT historical and wisdom books, especially Proverbs, and the Gospels when I have problems to solve. Forgiving those who seem to be in the opposition has been quite challenging to me. This

has made me alter the way I treat those opposed to me. As a leader, both those who are offenders and offended must have confidence in my judgments of their cases.

### **Commonplace**

The commonplace was not something I reflected on until I took the course. However, now that I know about it, I retrospectively recognize where I have sought for God. I associate with high class people, ordinary people, and the down-trodden members of society. In most places I have worked, I have been told that I am one of the most down-to-earth pastors they have seen in modern times.

The sense of being in God's sight is very real for me. I try to uphold my ministerial ethics. Circumstances have been welcomed knowing that every situation is allowed by God for my or other people's benefit. In our set up, welcoming strangers is part of the frequent interruptions. I have often found joy in hosting visitors. The sense of doing God's work and that this is the best work committed to humanity keeps me joyful all the time and in all situations.

### **Specific Personal Assessments**

#### **My Spiritual Pilgrimage**

##### **Conversion and Assurance of Salvation**

My conversion was not dramatic but a slow step-by-step process. I learned and accepted the Adventist message through study. Since my conversion, I have had the assurance of salvation.

##### **Time and Resources**

Resources have been intermittently available in my ministry. I cannot say that I

have had enough resources or margin in every aspect of the work. However now I realize that it is very important to have margin in order to be effective. As I understand margin is to accomplish one's assignments or tasks on time while still having some energy, time or interest to do it again. Richard A. Swenson puts it well when he says, "Margin is the space between our load and our limits the amount allowed beyond that which is needed" (2004, p. 69). There are four different types of margin that are needed in my life.

*Margin in emotional energy:* This type of energy is quite important because it is the driving force for all other areas. Swenson says that emotional resilience enables us to face all problems with hope (2004, p. 79). I have often been marginless in meeting my deadlines. I must confess that I am a procrastinator at times. This is a weakness I am striving to overcome. I have also realized that this has come about because I hardly ever say no to any assignment given to me. So I am often overloaded.

*Margin in physical energy:* Margin in this area is needed for optimum operational ability. Lack of it has brought about what Swenson variously calls "the new morbidity," "the diseases of civilization," and the diseases of "life style" (2004, p. 96). He further says that physical marginless is responsible for 50% of all deaths. Good health and recovery cannot be taken for granted. I am guilty of something depleting my energy reserve completely. Swanson proposes dietary adjustments such as reduction in the intake of fat, sugar, and total calories; avoiding over eating, drinking a lot of water, gardening, and eating at home rather than at restaurants (pp. 98-108). Regimens for exercise are also given such as cycling or walking, exercising for the mind and spirit, and being realistic.

*Margin in time:* Time management reveals another weakness in my lifestyle. The tight work schedule has resulted in my being marginless in other pertinent aspects of life

like having quality time with my family, visiting with friends, leisure time, free time, personal time, solitude time, fallow time, and thinking time. Swenson suggests time must be God's, directed by Him, and to be used for Him (2004, p. 112). As Swenson notes, Jesus was not hurried (p. 121). He was in control of time. It is therefore important to restore the time margin.

Swenson (pp. 122-129) identifies up to sixteen different ways in which to restore the time margin. Among these are to expect the unexpected, learning to say no, turn off the television, limit the to do list, be simple and contented, aim at doing the best rather than doing much, creation of buffer zones, plan for free time and to be available.

*Margin in finances:* Margin in finance has also been unstable. It has fluctuated as a result of different needs at different times of the year. Financial responsibilities like paying children's school fees, utility bills, and extended family commitments have also contributed to frequent financial marginlessness. I appreciate the three advantages of financial margin Swenson gives on pages 137 to 138: it ensures that expenses are kept below income, reduce stress and pressure, and allow beneficence toward others. This in turn gives pleasure that comes from above. Restoration of financial margin strategies is not beyond what any minister can implement.

Swenson offers 16 ways in which to gain financial margin (2004, pp. 139-147). These include asking God to show us the direction, breaking the power that money has over us by giving it away, living within our means, disciplining our desires and redefining needs, decreasing spending by checking the expenses, increasing income by having extra sources, increasing savings, making budgets, doing away with credit cards, and returning God's tithe first. Achieving financial margin is possible as long as one

commits oneself to the program of financial restoration.

### **Spiritual Path**

In relation to Christian Schwartz's nine ways in which we encounter God, I do so in the rational and doctrinal styles. Rationally, I do perceive God by understanding His nature, by focusing on logic and science. I appreciate texts like Prov 3:19 which declare God's wisdom for laying the earth's foundation as well as the heavens. Doctrinally, I think it is better to think of God in terms of correct truth and doctrine. Texts like Col 2:8 warn us against being swayed from that fact by hollow, empty, and deceptive worldly philosophies.

### **Spiritual Stage**

My spiritual stage, according to Peck's criteria, is the mystical stage. According to Scholars of Consciousness ("Four Stages," n.d.), an individual perceives grand patterns in nature developing a deeper comprehension of good and evil. What takes precedence are forgiveness and mercy, compassion and love while doing away with accepting things out of blind faith and fear. One becomes tolerant with people and deals with them gently as egocentrism and hard-heartedness disappear. I am able to see interconnections beneath the surface of things or issues. I do try my best to connect what I have learned and experienced in new ways and deeper levels than I used to some years back. I do see God being more and more important in my life.

Mysteries that happen around no longer bother me. I am also fully aware that not all questions can be answered in my life, but God does have explanations. I happily and confidently live life trusting those mysteries to God. I do enjoy communion with God and

naturally reach beyond my selfish inclinations of individualism. I can testify that in my ministry, I have touched some lives through my service. I remember some who have come forward and told me that they have been touched by my life or service.

### **Spiritual or Devotional Life**

My spiritual path has not been straight. I do notice lapses in some of the aspects of Christian standards. For instance I have not been consistent with my devotional life. While prayer has often been given largely in the morning and in the evenings, Bible study has been erratic, even though I often listen to audio-Bible readings and audio tapes of Pilgrim's Progress. However I have received encouragement when visited by friends. Seriousness in devotion seems to be more when visitors come. I will check on this loop-hole. I have also drawn much spiritual strength during weeks of prayers and camp meetings. Quite clearly, my spiritual margin has been choked by a busy schedule.

### **Plans for My Spirituality**

1. Adjust my programming to leave some margin
2. Sleep early so as to rise early
3. Read a Bible text at least every morning and evening
4. Set a regular time for devotions
5. Have a designated place for devotions
6. Spend time in prayer alone
7. Maintain a journal for prayer items and possible answers
8. Spend time alone in meditation
9. Switch off all media equipment during prayer time

10. Fast at least one Friday or Sabbath every month

### **Worldview**

The worldview that informs my belief system and hence affects my behavior is that of a Christian theistic worldview. I do accept the existence of God and that from the beginning; He has been and still is active and involved in human lives. God formulated universal laws thus He expects us to live responsibly by obeying them.

### **Temperament/MBTI**

After taking the temperament test, I discovered that I belong to the INTJ type. This means I am an introvert, intuitive, a thinker, and a judge. I understand the strengths of this personality as being energized by the inward world or when I look at myself that I tend to look at inner meanings and read between lines. I am a builder of systems. I further understand that my inner most basic need is a sense of competence. Among the job categories, I enjoy applying theoretical models, classifying, curriculum building, and teaching.

### **Damage Factor**

I have experienced damaged emotions several times in my ministry. I will describe these experiences briefly as I can remember.

*Guilt:* I have felt guilty before as a result of my failure to perform certain expectations. For instance, one time I was late for a very important meeting which I was to chair. Finding all the members already seated waiting for me was quite humiliating for me. At times I have had lapses in returning tithe. Knowing that the treasurer and possibly



other members of the church may know I have felt guilty. I have worked on these areas of inconsistency and am making progress.

Confession and repentance have often lifted my spirits when I find myself in such a quagmire. Where possible I take steps to apologize. I have actually discovered that I am not very obstinate to saying sorry when I know that I am wrong. Guilt is not the only damaged factor that I have endured.

*Woundedness:* My emotions have often been wounded when people talk ill of me. At one time I overheard some cheap talk by some members and at another time by some responsible individuals. I felt I was being stabbed in the back. However, as I often do, I did not approach the alleged gossip. I stomached it until after I prayed and asked God to forgive such individuals. I remember some advice we were given at the seminary that “do not allow your mouth to co-operate with your ears. While God gave us two ears to do more listening, He gave us only one mouth for less talking.”

*Psychological:* Problems that have made me suffer psychologically include when I have problems in paying my children’s school fees, marital conflicts, misunderstandings with in-laws, loneliness as I am living right now, as well as debts, besides many other things. True to the saying that “Time is a great healer,” I have overcome such pains through the passage of time. I have discovered in my life that when I am upset, I do not communicate effectively. So the best I can do is to keep quiet. Another major avenue of relief is to listen to the burdens of other people rather than brooding over my own problems. I think I appreciate my being a wounded healer fairly well. My problems become insignificant as I listen to other people’s problems. My moods sometimes push me to low self-esteem.

*Low self-esteem:* This feeling comes sometimes without any noticeable exogenous reason. From nowhere, I just feel inferior and down trodden by others and I brood quite deeply. According to my temperament and self-assessment I have concluded that I do not match up to some people. Sometimes this is caused by failures in my life. When I consider the status of some people and mine with all the struggles I have faced so far, I conclude that life is not fair. Previous temperament tests have revealed that I have a melancholic personality that seeks to compensate with perfectionism.

*Perfectionism:* There have been times in my ministry when I have felt that I am better than others. This happens when I have been involved in preaching or giving Bible studies for a long time. When I point out the supposed sins of others, a deceptive spirit hangs over me thinking that I am much closer to Jesus than others. Of late I am slowly overcoming this feeling. I have come to accept that the mere preaching of the Gospel does not make one holy. It is repenting and confessing one's sins to Jesus and accepting His forgiveness.

*Depression:* As a minister of the Gospel, I am used to encouraging others who may be going through problems like bereavement, marital problems, and the like. While it may be easier to encourage others, I have discovered that it is not easy when the problem is mine. I remember when I lost my mother, and later my immediate younger brother, I suffered depression. Sometimes marital conflicts are just too devastating. Such and many other issues have catapulted me into the emotional doldrums of life. Dependence on God with a sense that as God's servants we are the targets of Satan helps me to more easily accept these challenges.

### **Assessments in Relation to Others**

A minister of the Gospel does not function independently. Ministry includes one's spouse, fellow pastors, and the laity. It is therefore inevitable to be aware of relational aspects of one's ministry.

### **Spiritual Gifts**

My spiritual gifts scores were highest in teaching, followed by helping, and healing in that order. According to the spiritual gifts clusters, I primarily fall in the organizing gifts rather than outreach gifts. The teaching gift is defined as a gift of bringing scriptural and spiritual truths to others. It suggests to me that I can function in teaching Christian education classes and witness to the truths of Jesus in a variety of ways. I would also be of help in bringing understanding to the complex realities of the Christian faith. Dick and Dick (2001, p. 29), state that the teaching gift enables people with this gift to reveal the truth in order to shine the light of understanding where darkness of doubt and ignorance exist. New truths are opened to people who point others to live more in the future than in the past. These organizers tend to involve many members in church programs, making the church lively and vibrant.

### **Leadership/Interaction Styles**

My leadership interaction style falls in the task type description of a project. This means that I prefer to see programs, ministries, or events pushed through from start to conclusion. This function involves planning, organizing, implementing and evaluating all that goes on within a given program or project. Actually this speaks well of me because I

like specific tasks with a clearly spelled out mandate and duration. I seem not to like vague and endless programs devoid of specificity.

### Task Type Preferences

My task type preference is actual working and project tasks. I am more effective and comfortable in close-ended assignments in which the specific task, time limits and accountability details are given. Task-forces and short term ministries are more appealing to me.

### **Impact of Self-Assessment on My Project**

The project I have chosen to research on will obviously be affected both positively and negatively by what I have discovered about myself through self assessment.

### Negative Impact

In the negative sense, excessive self-analysis may be self-destructive and may delay completion of the research. This is expected to arise from my perfectionist tendencies. While involving a lot of members in a program may accelerate its success, on the other hand, this may also compromise its success due to the need for much supervision. Over-supervision may frustrate some participants. If I do not overcome the temptation of accepting any work given me, I will not have enough time to do the research, hence compromise the completion deadline or the quality of the project. As an introvert, interaction with other people could prove challenging. I will need to come out of the world of my own. Some negative effects of who I am on the project will be counteracted by the positive traits I have.

## Positive Impact

As an organizer, I will utilize my interest and experience in teaching to plan the program and teach participants exactly what they ought to do. My leadership interaction style puts me in the task description of a project. If I capitalize on this trait, I should be able to effectively chart the progress of the project. Periodic evaluations should ensure that the set objectives will be constantly in view of the participants.

Lessons learned from each of the six subplots will contribute positively to this project. For instance, the way I received the call to the ministry should enable me to be passionate and focused on the goals of the task. Furthermore, I count on this passion I have for the topic I chose to propel me to a successful completion because it also affects my own tribe, the Ngoni. Then my experience in working with communities will be used to create a conducive atmosphere among those who will be involved. Commonplace subplot will contribute in that casual interactions will not be taken for granted. God allows every event for a reason. Above all, to successfully accomplish such a project, communion with God is paramount. Since in this research project, I am directly attacking Satan's kingdom and authority, no talent, gift, education, or experience, would be of any help without God's own guidance and protection. Therefore, I resolve to be much closer to Him than before. This personal basis for ministry would be useless on its own if it does not lead to a biblical and theological foundation for the research project.

In this research project, I hope to develop biblical and theological strategies for dealing with animism and spiritualism in Zambia. Therefore in the next chapter, the biblical and theological foundation for dealing with animism and spiritualism will be established.

## **Overview of the Paper**

Chapter 2 reviews literature on spiritualism in the Bible; Adventist, and other Christian authors. Chapter 3 deals with the social, cultural, and religious analysis of my project context. Chapter 4 focuses on the development and implementation of my project strategy. Chapter 5 presents the practical implementation of the project, conclusion, and recommendations.

## CHAPTER 2

### BIBLICAL PRINCIPLES FOR UNDERSTANDING SPIRITUALISM

#### **Introduction**

God's mission in the Bible, to and through the Israelites, often encountered impediments arising from the spiritualism practiced by the people of Israel. Before entering Canaan, God categorically forbade the Israelites from engaging in or practicing spiritualism (Deut 18). In spite of God's command, unfortunately, one of the major causes of Israel's fall from God's favor leading to the Babylonian captivity was spiritualism (Isa 3:2, 44:25). Spiritualism was also encountered by Jesus (Luke 10:17-20), by the Apostolic church (Acts 16:16-19), by the Adventist pioneers, and is also a reality in modern Adventism.

The same spiritualism is prevalent even in these last days prior to the second coming of Jesus. Ellen White admonishes Adventists:

I am instructed to say that in the future great watchfulness will be needed. There is to be among God's people no spiritual stupidity. Evil spirits are actively engaged in seeking to control the minds of human beings. . . . He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. (White, 1958, p. 53)

The Adventist Church in Africa may be enjoying unprecedented numerical successes in its evangelism programs. This fact needs to be contrasted with the African church's health and growth with her articulation of what Adventism means in the lives of

her members. Shumba lamentably contrasts the Western Church with the African:

The Adventist church in the West generally wrestles with doctrinal issues such as the investigative judgment, the nature of Christ, righteousness by faith, and many more which resonate with the Western worldview or theological assumptions of reality (beliefs). The church in Africa, on the other hand, struggles with practical issues like demon possession, spiritualism, witchcraft and divination. These practices permeate the entire fabric of the African world and indigenous belief systems. As such, the African church membership at large is not cleansed from the cultural contamination of witchcraft and divination. (2009, pp. 2, 3)

Walembe is equally concerned with the status of Adventism in Africa as he paints a grim picture:

The Seventh-day Adventist Church on the African continent is slightly over one hundred years old; yet there are indicators that, in some areas, church members are not free from the effects of spiritualistic activities that dominate the African society, at large. For instance, some resort to the use of fetishes. (2011, p. 133)

Akin to other African countries, it has been taken for granted that on account of the huge membership, Adventist mission in Zambia is effective, when actually the opposite could be the truth. The Adventist Church in Zambia is not immune from the impact of spiritualism that characterizes Zambian society in general. It is therefore pertinent to investigate these spiritualistic phenomena with a view of establishing biblical principles or strategies of dealing with them in the Seventh-day Adventist Church in Zambia. Failure to effectively deal with spiritualism in the Zambian context may relegate Christianity to being merely a ceremonial religion.

Several instances in both the OT and the NT are cited concerning spiritual forces that form the basis of investigation in this dissertation.

### **Definitions of Terms for Biblical Demonology**

Most of the words associated with demonology in the Bible appear in Deut 18:10-14. The rest are scattered in other texts in both the Old and New Testaments. A



brief study of some of these words will help to reveal the prevalence of spiritualism in the Bible. Notice the problems recorded in the Deuteronomy text:

There shall not be found among you anyone who . . . practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. . . . For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. (Deut 18:10-14, NKJV)

This divine injunction provides the basic knowledge of the different types of spiritualistic practices. The text in Deuteronomy forms the main part of God's guidance and principles to deal with spiritualism among the Israelites. Tenney regards these references to God being a covenant from the earlier promises. He states,

Deuteronomy reflects the optimism of the mosaic era; the promise of the fathers, the wonders in Egypt, the people's deliverance and the covenant at Horeb. Such a combination of qualities can scarcely be due to accident, nor does it wear the appearance of design. (1980, p. 116)

Among the many pagan practices talked about in the Bible, the following manifestations have been identified as representative and are defined below.

*Spiritualism:* Spiritualism is used in this paper to mean a system of beliefs or practices that emphasize the spiritual nature of existence or a reality that is spiritual and not material (*Encarta Dictionary*, 2009).

*Divination:* The *Encarta Dictionary* (2009) defines divination as "Seeking knowledge by supernatural means: the methods or practice of attempting to foretell the future discovering the unknown through omens, oracles, or supernatural powers."

*Time Observation, shamar* (Deut 18:10): Time observation according to *Vine's Dictionary* means to "keep," "give heed to," or "obey" (2005, p. 684).

*Sorcery:* Sorcery is equated to magic, which according to *Longman Active Study*

*Dictionary of English*, 2010, is defined firstly, as “special powers sometimes believed to control events by calling spirits or saying special words.” Second, it is, “The art of a conjurer who entertains by producing unexpected objects and results by tricks” (*Vine’s Expository Dictionary*, 2005, p. 684).

*Enchantment*: To enchant is to delight somebody, to charm, or captivate or to put somebody or something under spell, or to cast a spell on somebody or something (*Encarta Dictionary*, 2009).

*Charming*: Charming describes “one who conjures spells, or a medium, or a spiritist, or one who calls up the dead, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer” (Deut 18:11, KJV).

*Consultation*: (Deut 18:11) refers to communication with the spirits or the dead.

*Familiar Spirit*: (Deut 18:11) refers to a demon attending or obeying a witch. Derived from Latin word *familiaris*, meaning “household servant,” this expresses the idea that sorcerers had spirits as their servants ready to obey them.

*Wizardry*: (Deut 18:11). Ordinarily wizardry refers to one extremely skilled at doing something; here it refers to the practice of magical or wonder-working-power.

*Magic, divination, spells, or witchcraft*: These words are used interchangeably to refer to mystical practices beyond human comprehension.

*Necromancy*: (Deut 18:11). Activities of supposedly consulting the dead.

*Mediums*: (Deut 18:11). This refers to going through spirits as channels to spiritual beings.

*Idolatry*: (1 Sam 15:23a). Idolatry ordinarily refers to excessive admiration or love for something but here it is used to refer to the worship of idols or false gods.

The Bible reveals that magic charms were worn on sleeves for the purpose of haunting people and that death may have resulted from such practices. Consequently, God complains in Ezek 13:20:

Thus says the Lord GOD: “Woe to the women who sew magic charms on their sleeves and make veils for the heads of people of every height to hunt souls! Will you hunt the souls of My people, and keep yourselves alive? . . . Behold, I am against your magic charms by which you hunt souls there like birds. I will tear them from your arms, and let the souls go, the souls you hunt like birds. (Ezek 13:18-20, NKJV)

The *SDA Bible Commentary* notes that these words do not appear anywhere else in the Bible hence the meaning is more of a guess than factual. However, Ezekiel described what he had seen (Nichol, 1976, 4:620) and further notes that “the possessive pronoun conveys the thought that the false prophetesses were restraining the hands of the Lord Himself” (4:620). The text suggests that the false prophetesses preyed upon their victims or clients. These evil agents “victimized those who resorted to them” (4:620). It seems self-preservation may have been the cause of this manipulation of their clients, “in self-interest the prophetesses lived upon the credulity of their victims” (4:620).

### **God’s Principles on Spiritualism in the Old Testament**

Prior to the entry of Israel into Canaan, God realized the prevalence of spiritualism among the nations that would surround Israel and the Israelite’s possible vulnerability to the local evil practices. This realization prompted God to explicitly warn the Israelites:

There shall not be found among you anyone who . . . practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. . . . For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. (Deut 18:10-14)

Evidently from the cited text above one of the principles in dealing with spiritualism is prevention. God revealed that the Israelites were to have nothing to do with the evil practices of the heathen nations that would surround Israel, and this warning came well in advance before they settled in the Promised Land.

While no reason is given by God why He abhors these evil practices, some authorities advance some reasons. For instance, Koch (1972) perceives the issue of authority over humanity to be at play here. He proposes,

Those involved in occult practices who do not come to a decision with regard to the question of God and of Christ stand under judgment, full under the power of nothingness of chaos, and end up in dependence on the powers of darkness. The converse is also true: those who accept Christ as Lord stand in the company of the victor who came to destroy the works of the devil (1 John 3, 8) (p. 273)

#### Principles in the Ten Commandments

God intended that the Ten Commandments be a summary of His instructions to the Israelites. This divine code of conduct occupied an important position in the Israelite community. Probably due to its importance, God included prohibitions against spiritualism in the Decalogue. The first and second commandments address and prohibit idol worship; hence the abrogation of spiritualism among God's people is deeply embedded in the Ten Commandments. The Bible warns,

You shall have no other gods before Me. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments. (Exod 20:3-6)

Loron Wade states that “the ancient people of Israel found themselves surrounded by nations who enthusiastically worshipped “other gods” (2006, p. 18). He notes that

these were polytheistic nations who had a god for each specific responsibility. The fact that God warned the Israelites even before they arrived may be indicative of the prevalence of spiritualism in the land of Palestine.

#### Divine Protection Assured Against Evil Forces—Ps 34:7; 41:1-2

Fear of demonic forces is one reason for spiritualism among Christians. Those who are troubled by demons often are involved in practices that no follower of Jesus Christ should be involved in. Such may find hope when they believe that they are under God's protection. The Bible says, "The angel of the LORD encamps all around those who fear Him, And delivers them" (Ps 34:7, NKJV).

This promise of protection is repeated throughout the Bible in both the OT and the NT. In Ps 41:1-2, God's protection is attached to being of help to others. Field and Alexander affirm, "Happy the man who helps others in need; when trouble hits him he finds that God is at hand to help him" (1985, p. 169). This is one of God's ways of preventing selfishness among people. Divine protection is promised not only from physical harm but also from demonic forces and victory is assured. For instance Rom 8:37 says, "Yet in all these things we are more than conquerors through Him who loved us."

#### God's Displeasure Towards Spiritualism—Deut 31:15

God's displeasure against spiritualism is quite easily observed in the Bible. God's warnings against the involvement of His people in spiritualism is suggestive that this is a disgusting phenomenon. Furthermore, the action meted out against those who practiced spiritualism was not only punitive but also preventive because other would-be offenders

were warned against the vice. In dealing with culprits of spiritualistic activities, God openly punished such offenders. Actually God demanded that the Israelites take clearly spelt out measures against their kin (Deut 18). “Now the LORD appeared at the tabernacle in a pillar of cloud, and the pillar of cloud stood above the door of the tabernacle” (Deut 31:15, NKJV)

### Spiritualism Prevented Israel From Completing God’s Purpose—1 Kgs 11:33

God had a definite mission for the Israelites. He desired and longed to make them a holy nation. In Exod 19:5-6 God clearly spelt out His mission for them—they were to be perfect so as to be His representatives in the whole world before the heathen. This goal was compromised because of their waywardness as far as spiritualism was concerned.

Following repeated rebellious behaviors of the Israelites the Lord thus complains:

Because they have forsaken Me, and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the people of Ammon, and have not walked in My ways to do what is right in My eyes and keep My statutes and My judgments, as did his father David. (1 Kgs 11:33, NKJV)

### Association With the Heathen Weakened Israel’s Commitment to God—1 Kgs 11:1-2

The impact of the Israelites’ association with the nations that surrounded them was partly revealed in their practices of spiritualism. This familiarity allowed the Israelites to compromise their spirituality and obedience to God. The Bible records the sad stories of kings who got involved in spiritualism like Saul, Solomon, and Ahab.

### **King Saul**

The story of King Saul reveals the extent to which spiritualism had an influence in

Israel. For such an evil practice to have reached the palace is indicative of the corruption that had impacted the Israelites. It may be understandable for an ordinary citizen of Israel to be involved in such a vice because of a common person's vulnerability, but for a leader in a theocracy to become entangled in spiritualism was an extreme case. Notice what the Bible reveals about Saul:

And when Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by the prophets. Then Saul said to his servants, "Find me a woman who is a medium that I may go to her and inquire of her." And his servants said to him, "In fact, there is a woman who is a medium at Endor." So Saul disguised himself and put on other clothes, and he went, and two men with him; and they came to the woman by night. And he said, "Please conduct a séance for me, and bring up for me the one I shall name to you." (1 Sam 28:6-8)

It is well known that by that time Saul had compromised his spirituality to the lowest level. His visit to the Witch of Endor was caused by his desperate desire to obtain some guidance from God. Dederen, Vyhmeister, and Reid describe just how widespread spiritualism had become in the ancient Near East:

The belief in an after death experience is clearly expressed in the classical Greek writings; it also enjoyed wide spread popularity in the ancient Near East. Saul's story and the many Israelite tombs containing pottery deposited for the use of the dead indicate this belief was not entirely unknown among ancient Israelites. . . . Therefore, attempts to communicate with the dead through the occult, spiritualism, or the use of a medium also are condemned as a superstition to be vigorously combated (Ex. 22:18; Lev. 19:31; 20:6, 27; Deut 18:19, 20). (1999, 12:325, 326)

King Saul was not the only Israelite ruler who was involved in spiritualistic activities.

## **Solomon**

Solomon also stands out as an Israelite King whom God had favored. Just as his rise to fame is well chronicled, so is his descent into spiritualism. The Bible blames his failures to his many marriages to foreign women. The Bible says of Solomon:

But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—from the nations of whom the LORD had said to the children of Israel, “You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods.” Solomon clung to these in love. (1 Kgs 11:1-2)

The multiplicity of Solomon’s foreign wives made it even more difficult for Solomon to monitor their religious activities. By marrying foreign women Solomon was under obligation to facilitate the practice of their religion.

Many of Solomon’s marriages were doubtless marriage alliances, a type of foreign diplomacy practiced in antiquity, and Solomon was obliged to honor the religious convictions of his wives and to provide for their various kinds of worship (Guthrie & Motyer, 1978, p. 335).

Christians are expected to be engaged in working among unbelievers (Go into the whole world (Mk 16:15). However, in order to maintain one’s spirituality, God’s people must refrain from close association with those whose value systems are opposed to biblical principles. The Bible also forbids familiarity with unbelievers (2 Cor 6:14-16).

## **Ahab**

Similar to Solomon, the apostasy of Ahab resulted from his marriage to a foreign woman, Jezebel. The evils of the first family in Israel were so widespread that God allowed Jehu, Ahab’s own commander, to direct a revolt.

Now it happened, when Joram saw Jehu, that he said, “Is it peace, Jehu?” So he answered, “What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many?” (2 Kgs 9:22, NKJV)

Nichol affirms that “whoredoms both in a spiritual sense of idolatries and unfaithfulness to God” were committed (1976, 2:907). These sacrilegious activities included fertility cults involving sacred rites like indecency and immorality (Num 25:1, 2; 1 Cor 10:7, 8). Nichol further reveals, “sorceries, consultations with evil spirits,



the use of spells and charms, the telling of fortunes, and divination of many kinds were common in the Orient (1 Sam 28:3, 2 Kgs 1:2; 1976, 2:907).

Spiritualism Was the Reason the Canaanites Lost  
Their land—Deut 18:12; Exod 23:23-24; 34:12

The Bible suggests that if the Canaanites had not been involved in spiritualistic activities, God would have allowed them to co-exist with the Israelites. In Deuteronomy, God reveals that the reason for removing the heathen tribes was because of the abominations they practiced. The divine record states: “For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you” (Deut 18:12).

God further prohibited any alliances between the Israelites and the local people. He warned “Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst” (Exod 34:12, NKJV). Laymon advances the possible reason for this divine prohibition. He views the binding terms of the suzerain and vassal treaties which would force Israel’s allegiance even to the religious rituals of the Canaanites (1980, pp. 65-66). Laymon further states, “The suzerain demands of his vassals absolute obedience to the terms he imposes, of which the first is exclusive allegiance” (pp. 65-66). Such alliances would have conflicted Israel’s allegiance to the divine covenant. Laymon concludes, “Lest they be drawn into participation in the local cult with its sexual rites of imitative magic, Israelites must especially avoid making marriage contracts with Canaanites” (p. 66).

### Spiritualism Equated to the Sin of Rebellion—1 Sam 15:23

Spiritualism is so disgusting to God that He equates it to the sin of rebellion. Samuel compared King Saul's rebellion subsequent to the latter's failure to completely exterminate the Amalekites to the sin of witchcraft or idolatry. The Bible charges, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king" (1 Sam 15:23). Rebellion is something that is done with full knowledge of what ought to be done but the right course is ignored.

Spiritualism displaces God's presence in one's life and instead gives adoration to Satan with the result that God rejects such an individual. Nichol affirms, "When man chooses to follow his own way, God is obliged to readjust conditions to meet the situation" (1976, 2:526). This aspect exonerates God from keeping His part of the covenant.

### **Principles on Spiritualism From the NT**

The NT like the OT is rich in counsel on spiritualism. Both the gospels and the epistles contain texts that provide principles concerning how to deal with evil spirits.

During His earthly ministry Jesus encountered incidents during which He had an opportunity to teach about or deal with spiritualism.

### Power of the Holy Spirit to Protect—1 John 4:4

One definite way to deal with spiritualism is to give assurance of protection by the Holy Spirit. Divine protection of Christians against evil forces is a recurring theme in the Bible. John records, "You are of God, little children, and have overcome them, because

He who is in you is greater than he who is in the world” (1 John 4:4).

Farrell agrees, “Only Christ is powerful enough to deliver us from Satan’s power. Only He can forgive our sins, and strengthen and keep us safe, so we can live with Him forever” (2009, p. 145). Christians would benefit by having an uncompromising faith in this promise of Christ’s protection. Why? Because Satan takes advantage of a believer’s doubts of divine protection rendering them vulnerable to Satan’s attacks.

#### Power in the Name of Jesus to Deliver—Acts 1:8

Another point of strength for Christians is the power which is in the name of Jesus. The Bible points out that Satan is powerless when confronted with this divine name. Jesus promised, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).

The name of Jesus was used by the disciples to cast out demons (Luke 10:17) and Paul also used the name of Jesus to set free the slave girl from the evil spirits that spoke through her (Acts 16:18). This power in the name of Jesus was what was necessary for the deliverance of those who were demon-possessed. Christ also promised His disciples power to cast out demons (Mark 16:17). Nichol describes the functions of this power as follows,

This power is for witnessing: it gives power within, power to proclaim the gospel, power to lead others to God. Through the disciples, thus empowered, Jesus would continue the work He began on earth, and even “greater works” than those would be accomplished (Jn 14:12). (1976, 6:124).

Thus, Christians nowadays can also invoke the powerful name of Jesus to ensure success in setting people free from demonization.

Power and Authority Given to God's People  
Matt 28:18-20; 10:1; Mark 16:17; John 6:37

The universal authority given to Christ and His subsequent use of it to commission His disciples to take the Gospel to all the world mandates that Christians must also deal with spiritualism in their witness. It seems that whenever the Gospel is preached that Satan and evil spirits seek to hinder the sharing of God's good news. Therefore, the promise of power and authority is comforting and a necessary ingredient for successful witness.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matt 28:18-20, NKJV)

Richards emphasizes the need for Christians to realize the presence of Christ's Kingdom.

It's important to realize first of all that Jesus' kingdom does exist today. The fact that the Old Testament visible form of the kingdom has not yet been established in no way means that Jesus' power or authority over this earth are limited. The fact is that Jesus reigns now. (1987, p. 597)

Repetition often shows the importance attached to whatever is being repeated.

The promise of power in Matt 28 is just a repeat of His earlier promise. "And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease" (Matt 10:1, NKJV). Note again that this text specially grants the disciples the power to cast out evil spirits.

Principles for Dealing With Spiritualism

The New Testament is not silent on spiritualism as both the Gospels and the Epistles speak to the issue. Investigation of some selected occurrences centered on the

ministry of Jesus Christ and the apostles, particularly Peter and Paul, helped understand how spiritualism was dealt with in the NT.

### Principles From Christ's Encounter With Evil Spiritual Forces

The Gospels demonstrates that Jesus became human to carry out a divine mission of saving people from sin, as well as spiritual bondage. Some of His immediate and specific missions were accomplished in His work of dealing with spiritualism at various levels.

While Jesus encountered and dealt with demons on several occasions, only three selected events are cited and discussed in this section: the demonized son (Mark 9:24-29), the Gadarene demoniac (Luke 8:26-39), and the demoniac in the synagogue (Luke 4:33-37).

### **The Demon Possessed Son (Mark 9:20-29)**

The healing of the demoniac in Mark 9 is of particular interest to those interested in helping those who are harassed by evil spirits, because the disciples failed to set the boy free when they tried. The Bible record says,

Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. . . . Jesus said to him, "If you can believe, all things are possible to him who believes." . . . When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." But . . . His disciples asked Him privately, "Why could we not cast it out?" So He said to them, "This kind can come out by nothing but prayer and fasting." (Mark 9:20-29)

Keener states that faith healers then often tried to subdue demons by incantations invoking higher spirits. He continues, this they did, "by using smelly roots or by pain-

compliance techniques” (1993, p. 211) It is not uncommon for some modern faith healers to use objects such as water sprinkled or administered to victims.

In this miracle Jesus only used a command to drive away the evil spirit, and in response to the disciple’s inquiry as to why they failed, Jesus stressed the importance of praying and fasting (Luke 9:29). The fact that Jesus admonished the disciples to pray and fast before casting out certain demons may suggest that these two Christian practices of piety are indispensable. Evidently, Christ did not excuse Himself to go pray and fast before casting out the stubborn demon suggesting the two activities may have been part of His daily practices. It also seems here that perseverance at prayer may be necessary for successfully encountering evil spirits. It is possible that the disciples could have been successful had they not given up. When they saw that the evil spirit was not responding, they gave up.

### **The Gadarene Demoniac (Luke 8:26-39)**

The story of a legion of evil spirits is pregnant with lessons for those concerned with spiritualism in the church. These gems of truth can enrich many who seek to allow Jesus to use them to set captives free in their encounters with the devil in people’s lives.

Luke 8:26-39 reads:

There met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, “What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!” For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, “What is your name?” And he said, “Legion,” because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. . . . They begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently

down the steep place into the lake and drowned. . . . They went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. . . . They also who had seen it told them by what means he who had been demon-possessed was healed. . . . the Gadarenes asked Him to depart from them, for they were seized with great fear. . . . Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, “Return to your own house, and tell what great things God has done for you.” And he went his way and proclaimed throughout the whole city what great things Jesus had done for him. (Luke 8:26-39)

This story has an interesting twist because the mad man came to Jesus while the normal men who cared for the pigs fled to the city in order to inform the people on what Jesus had done. The demoniac ran towards Christ, probably intending to harm Him, as was his habit when he saw people. Christ knew who was speaking through the demoniac but probably asked for his name so that the demons could reveal themselves. Nichol states that the asking was done for the benefit of the disciples and further in that the revelation of “Legion” made the disciples appreciate the magnitude of the conflict, hence to better understand “the miracle and better realize the nature and power of the forces against which they must contend” (1976, 6:640). A legion was a Roman army division whose full strength composed of about 6,000 footmen and 700 horsemen, and simply expressed many demons (p. 640). The Gadarene had been defeated by the “legion,” of evil spirits, but now Jesus handled them effectively with only a few words.

The region where this miracle took place was inhabited by both Jews and gentiles. Keener (1993) suggests that “Gadara and (Mark’s) Gerasa were both part of the Decapolis, a primarily Gentile area with a large Jewish population” (p. 210). Keener also wonders why the evil powers could introduce Jesus as the “Son of God the Most High,” while “many people remain[ed] unaware of Jesus as Lord and Judge” (p. 210). There was “suspicion that these demons are inordinately powerful” so “the Gadarenes viewed Jesus

as a magician, dangerous to their interests” Keener (p. 211). Keener further affirms that besides the economic reasons, the Gadarenes opposed Jesus because “of certain Greek conceptions of dangerous wonderworking magicians, whom most people feared” (p. 211). Since they were uncomfortable with someone suspected of being a magician and having recently lost a lot of their material wealth, the best option was to plead with Him to leave. However, by delivering the demoniac, Jesus proved that He was truly interested in their good as the Son of the Most High.

Jesus was not only dealing with evil powers, but reasonable beings (demons) who knew who they were fighting and how they could win. To their disappointment, the demons instead became afraid of Him and could only beg to go into the pigs. Keener (1993, p. 211) reveals that “ancient faith healers found that demons sometimes asked for concessions if the pressure for them to evacuate their host became too great.” In all Christ’s exorcism accounts, He gave no chance for the devils to remain in their hosts until a later date.

### **The Demoniac in the Synagogue (Luke 4:33-37)**

The presence of demons in the lives of God’s people is indicative of their spiritual distance from God. Such people may act quite normal and few would suspect that they are demonized until they come close to God. The Bible reads,

Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes. Now there was a man in their synagogue with an unclean spirit. And he cried out, saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!” But Jesus rebuked him, saying, “Be quiet, and come out of him!” And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. Then they were all amazed, so that they questioned among



themselves, saying, “What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him.” And immediately His fame spread throughout all the region around Galilee. (Mark 1:21-28, NKJV)

The man in the story had come to the synagogue because he was seeking deliverance from being harassed by evil spirits. However, the demon in him did not want to depart without a fight.

This story also indicates that demons are not only intelligent beings but know their fate and inability to stand up to the power of God. Hence, they are not to be feared but commanded to obey the power of Christ. The truth that this demoniac uttered was quite revealing, yet spoken in the wrong way. While the demons uttered the truth about Jesus, truth spoken by a demonized man could have a negative impact on the mission of Jesus. Satan was trying to divert the minds of the listeners. “What have we to do with thee.” Mark 1:24a actually meant “What do we have in common?” and would make Christ’s message irrelevant to the audience that was attentively listening. Identifying Christ as “Holy One of God” referred to “God’s right-hand agent” and “in Jewish literature, demons recognized their inability to harm those who walked close to God” (Keener, 1993, p. 138).

The command to keep quiet was in line with the direct commands to subdue the devil. Formal statements like “I rebuke you” were not used in NT and ancient literature. (Keener, p. 138) This was different from the two common methods of exorcism in use then: “(a) revolting or scaring the demon out, e.g., by putting a smelly root up the possessed person’s nose in the hope that the demon would not be able to stand it; (b) invoking the name of a higher spirit to get rid of a lower one” (p. 138). Nichol says, “Jewish faith healers used incarnations, charms, and other superstitious procedures”

(1976, 6:570). Jesus used a direct command without permitting the demons to respond to His directives. Even in cases like the Gadarene demoniac, in which the demoniac was asked questions, Jesus entertained no dialogue with the demons. Jesus method was authoritative and different from the formal Jewish methods.

### **Demonology in the Apostolic and Early Church Period**

After the ascension of Jesus, the apostles successfully led out in many activities in the early church. This was because the Holy Spirit actively directed their work. Some of those specific missions involved spiritualism. The first instance considered resulted from the limitations imposed on the preaching of the gospel by the civil authorities. God empowered Peter's shadow to perform miracles.

#### **Peter's Healing Shadow (Acts 5:12-16)**

Peter's healing shadow may sound strange to many with doubts of its effectiveness and authenticity (Acts 5:12-16). The Bible records its efficacious influence on several people healed that led many to believe in the new Jesus movement. The Bible states:

And through the hands of the apostles many signs and wonders were done among the people. . . . They brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. (Acts 5:12-16)

It seems the restriction imposed on Peter and his friends from preaching in the name of Jesus Christ by the Sanhedrin may have caused God to introduce a new strategy. Enemies of the Christian mission were impotent to thwarting this new method. This was

God's unusual way of operating as far as humanity was concerned but God has used similar methods before and elsewhere.

In Jewish law, if one's shadow fell on a corpse one was unclean as unclean as a person who physically touched the corpse. With such contemporary belief, it did not take much for the people to be confident that "Peter's shadow with its healing power" would heal people as Peter passed by. God's universal sovereignty allows Him to use any culture's worldview as long as it does not conflict with His commands.

#### Simon the Sorcerer (Acts 8:9-24)

Another notable case of spiritualism in the early church is that of Simon the sorcerer who appears to have been moved by jealousy because of the popularity that the disciples were gaining from God's healing power.

But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God." And they heeded him because he had astonished them with his sorceries for a long time. But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done. . . . When Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!" You have neither part nor portion in this matter, for your heart is not right in the sight of God. "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. For I see that you are poisoned by bitterness and bound by iniquity." Then Simon answered and said, "Pray to the Lord for me, that none of the things which you have spoken may come upon me." (Acts 8:9-24)

Simon is known to have been born in Gitto, "a village of Samaria" (Nichol, 1976, 6:215). He was commonly known as Simon Magus, which comes from the Greek word

*magos* meaning “sorcerer “or “magician” (p. 215) in Hebrew.

It seems that Simon had become popular because of his practice of magic, and was wrongly assumed to have been “the great power of God” (Acts 8:10). Seemingly, Simon’s conversion to Christianity was not genuine. Philip’s arrival in Samaria belittled Simon. Simon lost his greatness when confronted by Phillip’s power. The Bible intimates that as people were listening and seeing what Phillip was accomplishing as he preached the gospel, their attention was shifting from Simon to Philip (v. 12). With the passage of time, this created discomfort and envy in Simon, presumably accompanied by loss of income from his magic. Simon brought controversy to the young growing church by his desire to purchase the gift. Van Rheenen (1996) assumes that “although he (Simon) probably received apostolic gifts through the laying on of hands by Peter and John, he now wanted the power to dispense these gifts. He was equating the power of God with the powers of his animistic heritage” (p. 138).

Simon’s episode is yet another indicator to the prevalence of spiritualism that met the gospel at its inception. The impact that his activities had on the growth of the church was ultimately positive as people came to differentiate the counterfeit from the genuine. Peter’s comment: “I perceive that thou art in the gall of bitterness, and in the bond of iniquity . . . [therefore] thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God,” was correct (Acts 8:21-23). Those who misrepresent the gospel message today also need to be told in no uncertain words to take caution.

#### The Itinerant Jewish Faith Healers (Acts 19:13-20)

The account of the itinerant Jewish faith healers illustrates those who want God’s power, but on their own terms (Acts 19:13-20). It ought to have been known that being

involved in a ministry was based on God's own choice. Whoever joined had to be chosen and empowered by God Himself in order for the ministry to succeed. The Bible records the story:

Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches." Also there were seven sons of Sceva, a Jewish chief priest, who did so. And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?" Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many who had believed came confessing and telling their deeds. Also, many of those who had practiced magic brought their books together and burned them in the sight of all. . . . So the word of the Lord grew mightily and prevailed. (Acts 19:13-20).

Sceva, the father, was probably a chief priest, whose identity is hazy. Others like Keener (1993, p. 379) assume that he may just have used the title for himself. He most likely belonged to Judaism, but this fact is refuted by some scholars. Other persons like Bar-Jesus or Elymas were at part-time magicians (Acts 13:6, 8). The use of magic points out how Judaism in the first Christian century had degenerated. Jesus had said "without me ye can do nothing" (John 15:5b). He had also asserted that "if a kingdom be divided against itself, that kingdom cannot stand . . . [and] how can Satan cast out Satan?" (Mark 3:23-25).

Magicians performed their duties using power believed to be attached to their assorted objects or peculiar characteristics. This qualifies magic as a fetish religion. From the Jewish point of view it can be deduced that the sons of Sceva may have had permission from their father to involve themselves in this activity. Like Simon, the sons of Sceva were at Ephesus in a non-Jewish environment. It is possible that they felt that

since they were Jewish they had to show the power of their culture and amaze the gentiles. God's work is not for showing off.

Jesus was aware that His name would be abused. Thus, He warned that many will come to Him saying, did we not “in thy name cast out devils? And in thy name done many wonderful works?” (Matt 7:22b). His answer will be simple, “I never knew you: depart from me, ye that work iniquity” (Matt 7:23b). *The New Living Translation* uses a better phrase, “Go away; the things you did were unauthorized” (Matt 7:23b). Somebody must be authorized before they can use another's name in the financial profession. Also the owner of the name must authorize for his name to be used.

The conclusion of the encounter was positive for other magicians and the work of the gospel. The burning of the books by other magicians is commendable and indicated a deepening commitment to the new faith of Jesus Christ. Luke wrote: “Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver” (Acts 19:19). Ephesus “was a city most hospitable to magicians, sorcerers and charlatans of all sorts.

#### Elymas the Magician (Acts 13:6-12)

Elymus means sorcerer is “Greek *magos*, “magus” (magi) originally a Persian word denoting the priestly class among the Iranian fire worshippers” (Nichol, 1976, 6:282).

Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus, . . . The proconsul called for Barnabas and Saul and sought to hear the word of God. But Elymas the sorcerer . . . withstood them, seeking to turn the proconsul away from the faith. Then Saul, who also is called Paul, filled with the Holy Spirit, looked intently at him and said, “O full

of all deceit and all fraud, you son of the devil, you enemy of all righteousness, will you not cease perverting the straight ways of the Lord? And now, indeed, the hand of the Lord is upon you, and you shall be blind, not seeing the sun for a time.” And immediately a dark mist fell on him, and he went around seeking someone to lead him by the hand. Then the proconsul believed, when he saw what had been done, being astonished at the teaching of the Lord. (Acts 13:6-12)

This event took place in Cyprus, a Gentile land. The proconsul Sergius Paulus “had been a priest at Rome before being sent to Cyprus” (Nichol, 1976, 6:283). Hence he was interested in religion and for this reason he was interested in hearing Elymas, as well as hearing Paul and Silas whose message was superior. He had not “been dominated by the sorcerer” (p. 283), but was playing around with both powers. If this miracle had not taken place the deputy would most likely have continued giving allegiance to both powers. Elymus wanted to prevent the proconsul from listening to Paul and Barnabas.

#### Paul and the Slave girl, the Soothsayer (Acts 16:16-22)

Paul’s encounter with spiritualism happened when he met a demonized slave girl who was a trusted power in the community because others benefited from her services. Like the demoniac in the synagogue, she was uttering what superficially appeared to lift up the preaching of the gospel. Paul allowed the slave girl to bother them for a while because he knew what would happen if he delivered her immediately.

Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates. (Acts 16:16-22, NKJV).

“Her masters took advantage of her supposed inspiration, and made the girl give

answers to those who made inquiries of her” (Nichol, 1976, 6:330). However, the girl’s message had another connotation, for the Jewish worldview of salvation was quite different from the Hellenistic worldview.

#### The Handkerchiefs and Aprons (Acts 19:10-12)

This story illustrates God’s limitless power in inventing methods to accomplish His mission depending on the situation at hand. This occurrence may not be too problematic to understand given Jesus’ healing of the woman who had an issue of blood for 38 years. The woman merely touched His robe and she received Jesus’ healing power. Paul’s event took place at Ephesus, a city situated near the mouth of the Cayster River. It is 5.5 kilometers upstream from the Aegean Sea opposite the island of Samos. The city was famous for its economic prowess and banking system. It had a great temple which was the center of Artemis or Diana (Nichol, 1980, 6:378). The *Ephesian gramata* were famous magical books (p. 378). This was the city where the sons of Sceva had attempted to use the name of Paul and Jesus. What is interesting about this story is that the handkerchiefs and aprons were similar to paraphernalia used locally. God was contextualizing the gospel by using power articles so the Ephesians could understand the gospel better in their cultural setting.

The handkerchiefs and aprons referred to in the text were not Paul’s. Nichol, (1980, 6:375) points out that these garments used for wiping away sweat and aprons worn by artisans were just as effective as Christ’s robe (Mark 5:27, 28) and the clay Jesus used to open a blind man’s eyes (John 9:6). Nichol further stresses that materials used in such manner are merely “vehicles for the exercise of faith” (1980, p. 375) as opposed to the articles having power in themselves. This seems to be consistent with God’s use of things



people were familiar with in their particular setting. God's people today may also be directed by God to use objects or methods that the local people may be familiar with as long as they do not contradict His laws and that they do so when the Holy Spirit directs them to act in a certain way.

Furthermore, the fact that Paul could not be in all places at one given time, allowed people to take handkerchiefs and aprons which had touched Paul and placed them on the sick.

And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them. (Acts 19:10-12)

Lacking details in this text include whether items that came into contact with items that touched Paul had similar healing powers, could these articles heal more than one person, for how long would these articles heal thereafter, and who—deacons and deaconesses, believers or non-believers, for how long were the objects charged with power to heal, and were they considered sacred or holy objects are just a few of the questions we do not have answers to? Furthermore, what were the beneficiaries required to do in order to be healed? For instance, was there confession of sins first, were they required to discard items they had been using to sustain their health? Most likely many had been receiving some form of treatment. None of the authors consulted seemed to think of investigating these and other possibilities. Did some of those healed continue in their old ways of life including worshiping idols after being healed, did they keep the objects without wearing them?

Luke's way of writing intimates that he, too, was amazed. As a medical doctor, the manner in which some diseases were healed left him wondering, for he wrote,

“miracles, not the common ones.” Luke uses the negative to accentuate or draw attention to the positive. This shows how extraordinary the nature of the miracles was. This appears to have been the fulfillment of what Jesus had told His disciples, “he that believeth on me . . . greater works than these shall he do; because I go unto my Father” (John 14:12).

But Paul would have known what was happening. The power of Jesus Christ dispelled the fear of evil spiritual powers because the local residents came to realize that they also had the power and the tools to fight demonic powers. Paul gave them the tools and they used them. Satan did not control them anymore. They owned the message and contextualized it to their circumstances and advantage.

### **Spiritualism in Official Adventist Documents**

#### *Seventh-day Adventist Church Manual*

The *Seventh-day Adventist Church Manual* prescribes how to carry out church functions for both members and clergy. While it does not specifically or extensively discuss the topic of spiritualism, allusions are made to the topic. For instance, in its reasons for which members can be disciplined, the second reason identifies idolatry as one of the reasons. The manual states, “Violation of the law of God, such as worship of idols . . . profanity . . .” (Secretariat, General Conference, 2005, p. 195) are a cause to attract church discipline.

#### *Seventh-day Adventist Minister’s Manual*

This publication which provides guidelines for the minister’s operations is apparently silent on spiritualism. Though this may be understood to suggest that the

church does not expect ministers to encounter spiritualism in the performance of their duties, the church does address spiritualism in several other pieces of literature.

*Seventh-day Adventists Believe*

This book, which is a brief yet in-depth articulation of the church's fundamental doctrines, discusses spiritualism in relation to the state of the dead. Of particular interest, the book says demonic forces have established a communication channel aimed at achieving their deception (Ministerial Association, 2006, p. 393). In a "spiritualistic séance," Satan and his angels "impersonate departed loved ones, bringing supposed comfort and assurance to the living. . . . Predict future events, which when proved to be accurate, give them credibility" (pp. 12, 13).

*Seventh-day Adventist Statements, Guidelines,  
and Other Documents*

This compilation of various Adventist official statements, declares of Satan, "He introduced the spirit of rebellion into the world when he led Adam and Eve into sin. . . . Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated" (Ministerial Association of South African Union, n.d., pp. 12, 13). This rebellion is the genesis of the great conflict on planet earth and is partially manifested in spiritualism among Christians.

*Seventh-day Adventist Church Manual of Bible Doctrines*

The Adventist baptism preparatory booklet contains a number of chapters dedicated to issues that hinge on spiritualism. The book provides a Bible study of the fall of Satan, how he became an enemy of God, and the works of the fallen angels.

Importantly, it also discusses the state of the dead and witchcraft. All these lessons introduce a new believer to the basic knowledge on spiritualism. On the other hand the ministry of angels provides assurance of protection from spiritualism in the topic on the ministry of angels. The nature of mankind both before the fall and after reveals the vulnerability of mankind to evil forces. A lesson on prayer is also important for continued faith in God's protection against spiritualism.

If *The Manual of Bible Doctrines* is seriously studied side by side with the Bible and the writings of E. G. White, a believer can become conversant on the topic. This is a necessary step for a new believer to take before settling in the faith. Church leaders would do well to encourage new converts to get personal copies of the books and study them intensively.

### Spiritualism in Other Adventist Literature

Other Adventist authorities have written voluminously on spiritualism. Research theses, dissertations, books, and periodical articles have been written on the subject indicating the extent of the phenomenon. David Marshall researched and wrote *The Occult Explosion*, in which he discusses how evil forces have invaded and are using the music and drug industries to possess many people who are not alert to the tactics of the devil. Writing about how music has destroyed lives, he says,

Major figures in the hard rock scene, mentors, to millions, had killed themselves and thereby achieved a doubtful 'immortality'. Self-destruction seemed to be the logical, desired end of the hate-ridden, love-empty, wilderness-bleak lifestyle they lived and lauded. (Marshall, 1999, p. 36)

Marshall reveals how heroin led Kurt Cobin, its addict to destructive behavior.

Ken McFarland wrote *The Lucifer Files*. Among many topics, McFarland explains why

the Great Controversy did not end with the resurrection of Jesus. He suggests, “The purpose of this victory over sin, as the Bible says, is that we should no longer live for ourselves, but for God. We have the privilege of letting God demonstrate through us that He is able *fully* to solve the problem of sin introduced by Lucifer so long ago” (McFarland, 1988, p. 118). It is to be proved in the believers’ lives that God is victor over Satan before the end of the conflict between Satan and Christ, hence the continuity of the conflict. Other Adventists focus on the interpretation of the Word of God as one of the devil’s arena of operation. Baldwin for instance says,

Demonic supernatural ability to stir up human minds in order to produce improper expositions of the word of God represents a challenge indeed. If both good and evil angels can influence human minds (but their identity is not revealed), how can one be sure about the validity of a resulting scriptural interpretation? (2005, p. 20)

Spiritualism has flourished in some localities as a result of misinterpretation of some scriptural texts. Some of the erroneous interpretations are a result of attitudinal presuppositions.

The need to find lasting solution to spiritualism in the church is unquestionable. Being a spiritual problem, it hinges on proper teaching of members on the subject that goes beyond the ordinary education on other Adventist doctrines. Shumba rightly observes that the new members coming through public evangelism should be assumed to be either practicing spiritualism like witchcraft, or that their relatives do so (2009, p. 9). He further urges the church to combat witchcraft paraphernalia by adopting a biblical framework “focused on deliverance from the power of Satan and a holistic paradigm shift in the believers’ beliefs (worldview change)” (Shumba, 2009, pp. 9, 10). He suggests a three step theological model from Christ’s pastoral prayer (John 17) consisting of (1) the

theology of the cross, (2) knowing God and Jesus Christ, and (3) protection in His name (10).

Shumba's concern is shared by other Adventist authorities. Walemba offers 11 suggestions in dealing with these evils concluding with the assurance of victory in Christ (2011, pp. 141-143). Mensah stresses the role of the individual believer, which is the battle ground between good and evil. He advises that an individual ought to fully understand the fact that each person is emanating from the creation (2011, p. 145). The individual's efforts may not be enough especially bearing in mind that new Christians are usually inexperienced in spiritual matters. Therefore, Mkombe proposes the role of the church community "in ministering to victims of spiritual powers" (2011, p. 157).

### **Spiritualism in Other Christian Literature**

Spiritualism is not an uncommon subject in other contemporary Christian literatures. Different professions suggest that spiritualism has evolved from primitive animism to religion that gave way to science. This is attributed to the development of humanity's attempt to understand and explain their worldview. A prolific missiologist documents these opinions precisely,

Evolutionists argued that prelogical humans invented animism to explain and control their world. Animism is a belief that the world is full of spirits, witchcraft and magical powers. Anthropologists thought that as humans evolved they developed high, philosophical religions, more logical in character, which displaced animism. Ultimately humans developed science which was based on reasoning of positivism which in turn replaced religion. Hence the schools and hospitals developed by missionaries taught science contrary to the theology taught in churches. Thus many graduates rejected the gospel. (Hiebert, 2009, p. 83)

This understanding of spiritualism implies that the three concepts cannot co-exist. This may not be true since it has been widely accepted and experienced that people may

vacillate between any or two or three worldviews. Newbigin (1996, p. 189) charges, “Christian missions have been a great secularizing force in the non-Christian world.”

Other scholars attribute the perpetuity of spiritualism to Christian missions in distant lands. Earlier missionaries are blamed for having failed to address what animism meant to the African and that Christianity failed to effectively address the issue.

Many missionaries assumed that Christianity would automatically displace animism with its belief in earthly spirits and powers. For the most part, they did not take seriously the people’s beliefs in spirit possession, witchcraft, divination, and magic; they simply denied the reality of these. As a result, many of the old beliefs went underground because the missionaries had not seriously dealt with them or provided Christian solutions to the problems they addressed. Today these underground beliefs are resurfacing around the world and creating havoc in young churches, leading to varieties of syncretism and to a split-level Christianity that looks to theology for ultimate salvation and to traditional beliefs to solve the everyday problems of life. (Hiebert, Shaw, & Tienou, 1999, as cited in Hiebert, 2009, pp. 83, 84)

Veller suggests the possible reason for syncretism. This he says resulted from attachment to ancestors and spirits. He observes that in certain localities in Africa, Christians are vexed by avenging spirits.

There are situations where African Christians are forced to seek healing and peace in rituals outside their churches. This is especially true with regard to the fear of avenging spirits and in order to cope with the wrath of the ancestors. (2005, p. 113)

From this seemingly apology for animism, Reinhard draws a conclusion that any Christian ritual to solve the problem ought to consider the African strategy. “There is no African problem to which no African solution does not exist. This means for the church, more communication, more visits, more sharing—not with the partners from overseas, but with sister churches on the continent” (Veller, 2005, p. 21).

### **Summary**

Spiritualism was a reality in both the OT and NT times. Encounters with evil

spiritual forces are evident and strategies are well documented on how they dealt with the problem. Jesus, the disciples, and Christians of the early church had to face the forces of evil that were manifested in diverse ways at various times and places. Ellen G. White and the contemporary Adventist church also attests to the phenomena. Non-Adventist authors have also spoken to encounters with demonic forces. Several locations in Zambia have also reported using various strategies to ward off tribulations brought about by satanic forces. Rusangu Seventh-day mission has not been spared from this situation.

The next chapter will briefly describe the political, cultural, and religious contexts where this project is located.



## CHAPTER 3

### POLITICAL, CULTURAL, AND RELIGIOUS CONTEXT OF THE PROJECT

#### **Introduction**

Ministry takes place and flourishes in a specific situation. Understanding the particular issues at play in any given situation helps to accomplish a meaningful ministry. Thus a contextual analysis is indispensable in attempting to appreciate people's self-understanding, worldview, and approach to important issues in their lives. This chapter analyzes the general historical, political, cultural, social, and religious context of Zambia, where this project was carried out. This analysis will focus on Rusangu Secondary School (RSS), the specific location of the project.

This part of the research is indispensable to the project because it will inform the researcher's ministry strategy of challenges, opportunities, and recommendations to be made. The impact of the gospel on any people group requires cultural sensitivity, while maintaining gospel principles. Failure to do this risks the ministry being ineffective in achieving the purpose of the intervention. This chapter seeks to focus on a general description of the conditions in Zambia as a whole and at RSS in particular.

#### **The Zambian Context**

Several important aspects of the context must be taken into consideration in every

strategy. The most important are the geography and the history of the area. Also important are the political, cultural, and religious contexts.

### The Geography of Zambia

Zambia is a land-locked country located in central-southern Africa. It is in the southern hemisphere, yet near the equator, about 22 degrees east and 18 degrees south (Bartholomew & Son et al., 1872, 87). As can be seen in Figure 1, eight countries share borders with Zambia: in a clockwise direction, Tanzania to the northeast, Malawi to the east, Mozambique to the southeast, Zimbabwe and Botswana to the south, Namibia to the Southwest, Angola to the west, and The Democratic Republic of Congo to the north.



*Figure 1.* Location of Zambia in Central/Southern Africa. Taken from <http://geology.com/world/zambia-satellite-image.shtml>

Zambia is divided into ten regions known as provinces. The name ‘Zambia’ is derived from the Zambezi River (Brooks, 1969, p. 367), which is one of the five main rivers of the area. Along the Zambezi River is located one of the Seven Wonders of the World, the famous Victoria Falls. The total land area is 752,614 sq km (Mandryk, 2010, p. 892). The vegetation is of the Savannah-grassland type. There are two main seasons: winter from May to July and summer August to April. The rainy season normally occurs from December to April. The average annual rainfall ranges from 680 mm to 1400 mm (Environmental Council of Zambia, 2001, p. 112). The northern part of the country receives the highest rainfall, with an annual average ranging from 1,100 mm to over 1,400 mm. The southern and eastern parts of the country have less rainfall, ranging from 600 mm to 1,100 mm annually, which often results in droughts (Nchimunya, Mulenga, & Kasongo, 2009, p. 30).

### The History of Zambia

An appreciation of the history of a country may provide clues for what could be prevailing attitudes in a particular society, since history impacts the worldview of any society. This is the purpose of the following brief historical section for the research project.

#### **The Earliest History of Zambia**

The earliest available history of Zambia reveals that about the first century, the Bushmen were living in Zambia (Lambert, 2013, para. 10). These were Stone Age, semi-nomadic hunters. They used stones and branches to erect windbreaks. Huts of bent poles and thatch grass were used when they settled for a season in the same area. About the

fourth century AD, the Bushmen were followed by Bantu immigrants from the north (Lambert, 2013). These people had somewhat improved implements, such as iron tools for hunting and farming. The Bantus also domesticated animals. Their dwellings were more organized and larger because the Bantus stayed in the same locality longer than did the Bushmen. Lambert notes that they buried their dead in animal enclosures, possibly as a result of their belief in the living-dead.

Historical events thereafter, until about the eleventh century, seem to be insignificant. There are hardly any details chronicled.

### **Zambia From the 11th to the 16th Century**

About the 11th or 12th century, another group appeared on the Zambian scene. These were the Luangwa, who were much more developed than their predecessors since they had even established some long-distance trade roots (Lambert, 2013, para. 5). One trade center known as *Ing'ombe Ilede* (the sleeping cow) still exists today near the confluence of the Kafue and Zambezi Rivers in the southern tip of the country (Zambia advisor, para. 4). Their economic activities included cotton weaving, metal work to produce bracelets, crosses, and other implements which they used as medium of exchange. It is not clear whether the crosses suggest some contact with Christianity.

### **The Early Colonial Period**

The Europeans started coming to Africa by AD 1500, when the Portuguese started sailing around Africa. They brought with them foods from the Americas, such as maize and cassava, which have since become staple foods for Zambians. These newcomers exacerbated the sufferings of prisoners of war and criminality to being slaves.

The first real Zambian contact with Europeans did not occur until the 19<sup>th</sup> century (Lambert, 2013, para. 9), specifically between 1851 and 1873. A Scottish missionary and explorer, Dr. David Livingstone, popularized the Victoria Falls (Brooks, 1969, p. 368). By then in South Africa the Nguni chief, Shaka Zulu, had started raiding and displacing other tribes. This led to the migration of tribes northward, until many reached Zambia. One such tribe was the Kololo, who subdued the Lozi dynasty. This defeat was reversed in 1960 when the Lozi regained control (Lambert, 2013, para. 10). Zwangendaba, another tribal chief from Nguniland in South Africa, crossed into Zambia. After fighting the Bemba tribe in the North of Zambia, he turned his attention southwards, to the crossing of the Luangwa River at Zumbo, in the Feira District. Battles with the local tribes of eastern Zambia, such as the Chewa, and Nsenga, led the Ngoni to settle in the Chipata area (Aldridge, 1978, pp. 150-151). The day that the Ngoni crossed the confluence of the Zambezi and the Luangwa rivers, there was a total eclipse of the sun.

### **The Colonial History of Zambia**

In Zambia, relations with the Whites can be traced from the beginning of colonization. In 1889 Cecil Rhodes set up the South African Company which later became instrumental in establishing foreign rule in Zambia (Brooks, 1969, p. 368). In 1891 Cecil Rhodes made treaties with tribal chiefs of southern and central Africa for the purpose of exploiting the mineral wealth in the region. The British took control of all of Zambia in 1898.

In 1923, Zambia formally became a British protectorate. As a British protectorate, Zambia formed part of the Federation of Southern Rhodesia, Northern Rhodesia, and Nyasaland in 1953 (U.S. Department of State, n.d., para. 4).

## **Independence**

Zambia became independent in 1964 and the first President, Kenneth Kaunda, embraced the ideology of humanism, by which the citizens were indoctrinated to believe in anthropocentrism. Humanism was taught in such a way that it was perceived as another religion. The first president managed to unite the multi-ethnic country with a slogan of “One Zambia, One Nation.” Kaunda, a former school teacher, further fostered unity in the nation by posting workers across the country, regardless of one’s place of origin. He also appointed top government officials from all the eight provinces.

Zambia’s politics impacted the not only the Zambians. The country was involved in the liberation struggles of the region, a move that severely affected economic development. This resulted into the construction of a new railway line from Kapiri Mposhi, Zambia, to Dar es Salaam, Tanzania, in 1974. As the Zambian economy dwindled significantly in 1985, the International Monetary Fund demanded cuts. The government’s mishandling of the economy provoked riots in Zambia in 1990. These economic doldrums continued until in 1991 Kaunda was forced to give way to multi-parties and hold elections, which led to the end of his government.

Frederick Chiluba won the presidency; abandoned Kaunda’s failed policies, and introduced privatization from 1994. This stimulated the Zambian economy that begun to improve reasonably from 2005 (Lambert, 2013, para. 51).

## **Demographic Perspectives of Zambia**

The population of Zambia has increased steadily. The latest demographical data comes from July 2013, when it was estimated at 14,222,233 (Zambia demographics, 2013). The same report shows that the young people outnumber the elderly, with 46.2 %

of the population being under the age of fourteen.

The density of the Zambian population varies from place to place due to the different economic activities in any given locality. Most of the Zambian population is concentrated along the rail line which runs from south to north. This is a result of economic activities in these areas. Other concentrations are in fertile and arable lands scattered around the country. Hoover and Kaplan affirm that the areas with dense populations in Zambia in the second half of the twentieth century are those with mineral ores and those corridors on high plateaus where railroads and roads could most economically be built. In the rural areas, social systems remain in close ecological relationship with the physical environment; in the urban areas, political and economical considerations of bureaucracies or the migration of the rural poor) are often more powerful (1979, p. 49).

### Globalization in Zambia

Globalization is defined as a “process by which the experience of everyday life, marked by the diffusion of commodities and ideas, is becoming standardized around the world” (Gills & William, 2006, p. 208). It has been observed that “the whole world is now moving toward an integrated global market, often referred to as the Global Village in which everyone is free to live, sell and buy. This process of transition and transformation is what is called globalization” (OSSREA, n.d., para. 1).

Zambia is truly experiencing globalization because signs of transition and transformation are quite observable. It is not uncommon to find in Zambia increasingly sophisticated communication and transportation technologies and services, mass migration and the movement of peoples, a level of economic activity that has outgrown

national markets through industrial combinations, and commercial groupings that cross national frontiers, and international agreements that reduce the cost of doing business in foreign countries (Gills & William, 2006, p. 208).

Communication technologies in Zambia that indicate the new level of globalization include the use of cell phones, internet cafes, and faxes which are available in both urban and rural areas. Taxis, modern buses, and airplanes are evident in the transport industry.

Globalization has impacted Zambian trade and industry. This compounded with the economic liberalization embarked on from the 1990s, OSSREA says,

Production costs have remained high, thereby increasing the end product costs and reducing the demand for the locally manufactured products. The Kwacha depreciated by over 10% against the US dollar just between November and December 2000 and this negatively impacted on the general level of prices. The monthly inflation rate for December 2000 was recorded at 2.6 %, representing a 0.6 % point increase on the November rate of 2.0%. (n.d., para. 6)

Adversely, in Zambia, globalization has left local industries in an unfair competition with the sophisticated foreign technology which has forced industries to either close or restructure in one way or another and yet still registering stagnation. The unfair competition has resulted in the undermining of local production and growth in the incidence of dumping, mainly for goods from South Africa, Zimbabwe, and the developed world. These failures are summed up as the Organization for Social Science Research in Eastern and Southern Africa (OSSREA) concludes that the benefits of globalization in Zambia have been partial (para. 11).

#### Urbanization in Zambia

Urbanization is defined as the process of “making an area of countryside or a



village into a town part of one” or “to make somebody who lives in the countryside migrate to a town or city” (*Encarta*, 2009). Most of the recent population growth in Zambia has been occurring in towns and cities. This is basically as a result of urban drift, large populations moving to towns and a slightly improved standard of living compared to the rural areas.

Zambia is the third most highly urbanized country in sub-Saharan Africa. Of its total population, close to 40% are estimated to live in urban areas. The country has eight major towns with populations in excess of 150,000 (World Bank, 2002, para. 9). Most of these are in the Copperbelt province. During the 1960s and 1970s, the production and export of copper led to an expansion of the urban economy. Zambia experienced high levels of rural-urban migration, as citizens sought to benefit from urban-based employment opportunities and subsidized food and infrastructure. Lusaka province continues to be the main destination for rural migrants, closely followed by the Copperbelt province. The remaining provinces are largely agriculture-oriented and do not attract large populations.

In the twenty-first century, more Zambians have moved to towns and are settling there with no plans to return. Problems included in this rural-urban drift are housing shortage, limited farming lands, regulated working hours, and need for money intended for other necessities that have to be bought.

### Economic Perspectives of Zambia

For a long time, Zambia’s main economic base has been copper production; however, the fluctuating copper prices at the international market have adversely affected the Zambian economy. Agricultural production has often been affected by frequent

droughts. Rasmussen et al. analyze Zambia's economy:

Zambia's economic growth in real terms decreased to 6.5% in 2013, mainly due to a fall in agricultural output, particularly maize and cotton. The growth in real GDP was largely driven by manufacturing, mining, construction, transport, communications and the public sector. Copper remains the country's mainstay, contributing about 70.0% to export earnings. However, over the last few years non-traditional exports have grown substantially. Economic performance in the medium term is expected to remain strong. Real GDP growth is projected to increase to 7.1% and 7.4% in 2014 and 2015, respectively. Infrastructure investment, especially in mining, power generation and roads, with the Link 8000 project, will ensure that growth remains robust. (World Bank, 2002, para. 4)

### Political Context of Zambia

Current issues concern the political parties as they try to re-establish themselves after the recent elections in 2011. The Patriotic Front is the ruling party and its form of government is creating a one-party system, since the ruling party is taking almost all the parliamentary seats. This has led to budget over-runs, as huge sums of money are channeled to financing by elections in areas where elections were nullified. Because of this, subsidies on fuel and staple foods, such as maize, provided since independence, have been removed. Prices of commodities have sky-rocketed. Salaries have remained stagnant for many workers. A current and seriously controversial and worrying political issue is the Western province's demand of secession. This demand is based on the alleged non-adherence by the government to the Barotse Agreement, which allegedly promised the region semi-autonomous governance but has not been fulfilled.

### Political Parties in Zambia

The government in Zambia is formed by a political party that emerges victorious in general elections. Losing parties become opposition parties that are supposed to provide checks and balances, as well as assist the government to identify developmental

needs and resources. Moderate checks and balances were provided between 1995 and 2011. Since then opposition parties have been pushed to a more defensive position by the new Patriotic Front (PF) the current ruling party) government. Currently, there is discontent among opposition parties because of the alleged non-consultative and domineering method of governance. Opposition political parties are hardly given police permits to hold rallies to mobilize their members. Some of their leaders have of late been prosecuted on flimsy offenses, as a way of intimidating them to join the ruling party, which increases its membership in the parliament.

Since the inception of the multi-party system in 1994, elections have involved several participants, though the credibility of the exercise has often been challenged. Rigging and electoral malpractices by the ruling parties have often been alleged.

### **Government Systems in Zambia**

Zambia uses a republican type of government by which supreme authority is vested in the electorates. There are three branches of the government: the executive, the legislative, and the judicial. These are expected to operate quite independently but the executive interferes with the operations of the other two when interests of the executive are perceived to be at risk. Major political parties are the ruling Patriotic Front and the main opposition parties include the Movement for Multi-party Democracy (MMD), United Party for National Development (UPND), and Forum for Democracy & Development (FDD). Major issues will include the remaking of the constitution, the conflict between the executive and the judiciary, and current views about the ruling government.

## **Political Role of Zambia in Southern Africa and Beyond**

Since the end of liberation struggles in the region, Zambia has now assumed membership in economic and developmental bodies such as *Southern African Development Community* (SADC), Common Market for Eastern and Southern Africa (COMESA), *Preferential Trade Area* (P.T.A.), as well as working with African Union (AU). Beyond Africa, Zambia is a member of the Commonwealth and United Nations (UN) agencies, to foster development in the country. It is noteworthy that since 2011, when the new government came to power, the apparent isolation of Zambia from other regional countries, if not the whole world. This has been observed by the media and other concerned citizens. Zambia has not been visited by any president except one: Robert Gabriel Mugabe of Zimbabwe. Even for major events, such as the opening of the International Trade Fair or Independence celebrations, no other foreign head of state has accepted to come and officiate. It has been reported that invitations have been extended to five to seven heads of states but all give excuses, something that has raised concerns.

### **Social Context of Zambia**

#### **Leadership Patterns in Zambia Society**

There are basically two leadership patterns in Zambia: modern and traditional. Leadership structures in Zambia are generally the same. These begin at the lowest community level which is the family. Extended family systems in Zambia are widely practiced. Members are related to each other by blood or marriage. They know each other well and often gather at functions such as weddings, family reunions, and funerals (Aldridge, 1978, p. 81). Distance from each other is usually not an issue. At the family

level, the great-grandfather, grandfather, or father is normally the head. A collection of families forms a clan, which prescribes one's loyalty, where to marry from, as well as being a source of community leadership. Noteworthy are functions of a clan which include taking care of spirits and shrines, advisory to chiefs, passing on traditional values and enforcing them (Aldridge, 1978, pp. 83-86). The next level is the village, where a headman is the in-charge, assisted by the vice headman, then the *indunas*. A chief is the next above the headman and oversees the affairs of a number of villages. Several chiefs are supervised by a paramount chief (1978, p. 11). All chiefs make the House of Chiefs, which is a national assembly of chiefs. Constitutionally, chiefs are supposed to be neutral on political issues though this rule is not strictly adhered to. Chiefs often engage in politics in order to gain personal favors from the ruling government, partly for themselves and partly for their subjects. Modern leadership structures include sections, wards, constituencies, provinces, and finally the nation.

### **Social Differences in Zambia**

Generally social differences in Zambia are evident at the economic level, of which there are three. These start with the most affluent. This is overtly evident in the residential areas. The first class generally resides in high cost, more modern and developed areas than those the other two classes. Third class residences are usually unplanned hence lacking in most social and civic facilities. Another area of social identities is in groups that emanate from ethnic backgrounds. For instance, Kashoki notes, "In Eastern Province, the Nsenga, Kunda, Ambo, Chewa, Tumbuka, and Senga, in addition to the fact that their languages are closely related live in close proximity in a

compact geographical area, constantly interact economically, social-culturally and even politically and their members often intermarry” (Kashoki, 1990, p. 110).

Social differences are minimized in towns by new linguistic similarities. It is common in Zambia today to have a mixture of languages resulting from urbanization.

Kashoki observes,

The most important and the most pertinent in the case of the languages under discussions to fill critical lexical lacunae, or empty slots in the vocabulary of the language in question. A language lacking a concept of and therefore the word for ‘window’ is most likely to adopt that word upon coming in contact with culture in ‘window’ is a well-established lexical item. Indeed we find the adoptive window in many Zambian languages today as the result of prolonged contact between Zambian and English culture. (1990, p. 137)

### **Gender and Sexuality in Zambian Society**

Gender and sexuality in the Zambia society constitute quite a controversial issue. This is because of the changing views and opinions as regards gender roles, from traditional to modern. From a generally traditional male chauvinistic background, Zambians are grappling with modern trends of gender relatedness and sexuality being enforced by government agencies. “The Zambian government has made notable progress and taken action in other areas promoting women in development concerns. For example, the Zambia Government ratified the Convention on the elimination of all forms of discrimination against women in July 1985” (Barduille, 1992, p. 117). In spite of the improving status of women in Zambia, they are still adversely affected socially compared to their fellows elsewhere. For instance “life expectancy is 43 years shorter for women in Zambia (43) than for women in Japan (86)” (Marmot, 2008, p. 4).

Some see marriage payments this rule commonly known as dowry, as

contributing to this discrimination between men and women. However, others like Chondoka argue that the marriage payments are not paid to individuals but families as a sign of appreciation. Chondoka further notes that to call marriage payments dowry is a misnomer in the *Zambian Society* (1988, pp. 13-17).

### **Kinship and Marriage in Zambian Society**

Most Zambian tribes traditionally authorize the marriage of close relatives, such as first cousins. Such relationships qualify to be regarded as incest in modern or other cultures. Other tribes like the Chewa, allow a nephew to inherit his uncle this includes marrying the widow of his late uncle.

### **Cultural Analysis of Zambia**

Zambia is a multi-culturally diverse nation. Major cultures are judged by the size of the tribe. Some authorities suggest that Zambia's tribes range from 75 to 85 when dialects are taken into account. These different dialects have brought about cultural differences.

Zambians still value traditional communal ideals such as reciprocity or inter-dependency within a household, the extended family, the neighborhood, the clan, and a formal political system of chieftainship. Changes in the modern arena, such as economical hardships, have made some people partially abandon this culture.

### **Social and Cultural Environments**

Zambia is known to be among the most politically stable countries in Africa. This has continued to be so in spite of the controversies at election times. Harmony between

different cultures is seen through “different racial and ethnic groups, religious and traditional groupings, urbanization, and increasing access to the internet and other sources of information, with significant potential for promoting good health” (Central Intelligence Agency [CIA], 2014).

However, there are some social, cultural and religious beliefs and practices that affect negatively. These include cultural practices, such as sexual cleansing of surviving spouses, unsafe traditional male circumcision procedures, early marriages for the girl child, gender discrimination in favor of males, and risky traditional health practices.

### **Family and Community**

The families and communities have an important role in shaping the character and behavior of the people. Peer pressure also has potential to mislead people, particularly the adolescents, into practices that are risky to health, such as alcohol and substance abuse, smoking, sexual abuse, and violence.

### **Cultural Activities, Beliefs, and Practices in Zambia**

Zambia’s multicultural ethnicity has rendered the country rich in cultural practices. This is because almost each tribe has developed its own beliefs and practices. Of late there has been a revival of long forgotten traditional ceremonies. Going by the meanings, importance and activities involved in the ceremonies, most of them may rightly be regarded as religions. Only a few representative ceremonies can be considered in this research.

The Lozi have the traditional ceremony known as the *Kuomboka*, meaning crossing over. This is conducted annually from a lower flooded area to a higher ground.



The Bemba have *Ukusenfya Pangw'ena* and *Umutomboko*. The Ngoni have *Ncw'ala*, conducted to thank God for a good farming season. Luangwa Blonds agree that *Ncw'ala* carries religious connotations saying,

A Ngoni religious thanksgiving festival is to celebrate the first fruit of the season, where Paramount Chief Mpezeni ceremonially tastes the fruit of the land. It commemorates the Ngoni's entrance into Zambia in 1835. These activities are designed to strengthen the communal bonds within the tribe's society. "[Y]ou can expect to see traditional dances paying tribute to ancestors in a traditional way. You are also expected to see the lower tribal chiefs pay their loyalty to the Paramount Chief" (Blonds, 2009, para. 9). The Tonga have the *Lwiindi* ceremony, also conducted to thank God for the harvest. The ceremony is suggestive of religious spiritualism, as asserted by Blonds.

Every year Chief Mukuni of the Toka-Leya leads his people down to the whirlpools and spray of the gorge, where they offer sacrifices to their ancestors in thanks for the rain. The ceremony is accompanied by traditional dances and rituals. On the day of the ceremony everyone moves to the graveyard where prayers are said and hymns are sung to the dead chiefs (Blonds, 2009, para. 5). The *Lwiindi* ceremony is conducted at a shrine about 6 km west of RSS.

## Religious Context of Zambia

### **Description of Religious Life in Zambia**

Religious background and environment impinge on the characteristics of any society. The Zambian society is no different in this aspect of life, where "shared religious beliefs and practices are a basis for potential groupings" (Hoover, 1979, p. 97). Zambia has a mixture of religious beliefs and practices among its citizens. However, the main

religions are Christian 50%-75%, Muslim and Hindu 24%-49%, indigenous beliefs 1% (CIA, 2014, para. 4). Most Zambians still find meaning and fulfillment in traditional religions, hence may practice dual religiosity such as adherence to Christianity or Islam and ATR at the same time (Hoover, 1979, p. 97). Thus it may not be very strange to see people attending churches or mosques and then consulting diviners or mediums in times of crisis. Christianity has been a natural alternative religion to ATR since the late nineteenth century when Christian missionaries started coming in through South Africa.

### **African Traditional Religions (ATR) in Zambia**

African indigenous religion refers to cultural, religious, or spiritual manifestations specific to the continent of Africa and Africans. The African worldview is dualism believing in spirits (mystical) and material (physical) world. This is a system “where religious beliefs focus on spirits that interpenetrate the physical material world.” Its beliefs and practices are based upon the faith of the ancient indigenous people the ancestors.

African traditional religion is traditional because it is a religion and culture that is based on the lives of the Africans. This pattern of life has been handed on from their ancestors from generation to generation. Its mode of worship, articles of faith, materials used for worship in temples, shrine and holy places are all from the African local. (Shishima, 2012, p. 5)

ATRs in Zambia have many similarities throughout the country. Hoover says ATR is not institutionalized, without fixed doctrines, scriptures, or rites (1979, p. 97). Its world view is deistic, believing that “there was one High God, Creator who was removed from everyday life” (p. 97). Hence the belief that in his absence the dead ancestors and spirits stand in for him. They were immediate preternatural agents as part of the family.

The name that this God assumes varies according to tribe and language though the titles tend to be generally functional like *Mulungu*, *Chauta*, *Chilenga*, *Lesa*, *Nyambe*, *Mulenga*, all meaning Creator. He receives more attention in centralized kingdoms and in times of crisis.

Virtue in ATR is often connected with the communal aspect of life. Examples include such social behaviors as respect for parents and elders, appropriately raising children, providing hospitality, and being honest, trustworthy, and courageous. Those virtues are prevalent in most Zambian cultures.

### **History of Christianity in Zambia**

The history of the Christian church in Zambia begins from the colonial days because colonizers were also Christians. Furthermore, missionaries came to Zambia almost the same time as the colonizers. Missionaries are credited for setting up some of the earliest schools and health posts in Zambia; however, they used these centers to preach the gospel. In an effort of making the Bible available to the Zambians, Christian missionaries translated the Bible into at least four local Zambian languages, Posner proposes,

Missionary and colonial “actions and policies consolidated the language map to four . . .” from a “Babel” of more than fifty Zambian languages. Since it was not possible to transcribe all the Zambian languages before translating the Bible, early missionaries transcribed four languages only—Bemba, Lozi, Nyanja (Chichewa) and Tonga. Consequently, the Native Education Department of the colonial government supported these four languages because it was costly to produce educational literature for all the languages. (2003, p. 128)

Posner (p. 1) does not state why the missionaries and the colonial government chose the four languages as languages of instruction at the expense of others. (Wotela, 2010, p. 1) concludes that the four languages are spoken by the four major and larger

tribes and it was more costly to produce educational literature in all languages.

Among other Christian denominations, Pentecostalism is gaining ground, even among Catholics. Pentecostalism seems to make an impact on the lives of Christians in Zambia for four main reasons: (1) its emphasis on the “prosperity gospel” in a very poor economic context, (2) its ability to provide spiritual healing, (3) its emphasis on social presence, and (4) its charismatic appeal to the younger age. Since the declaration of Zambia as a Christian Nation, many Christian denominations have mushroomed.

### Seventh-day Adventism in Zambia

The Seventh-day Adventist Church in Zambia principally started and spread from Rusangu Adventist Mission station, where RSS is located. Rusangu Mission was founded by W. H. Anderson in 1905. Anderson traveled all the way from Solusi Adventist Mission, 53 km west of Bulawayo, Zimbabwe. Since then, Rusangu has been a launching site of most Adventist missions in Zambia.

*Early Adventist Mission Establishments in Zambia:* Munsofu Adventist Mission, near Ndola in the Copperbelt province, was opened in 1917 by S. M. Konigmacher from Nyasaland (Matandiko, 2003, p. 66). Yet another Adventist mission was opened at Chimpempe in the Kawambwa District of Luapula province by C. Robinson and G. Wilmore in 1919 (p. 72). Yuka Adventist Mission near Kalabo in Western province was founded by Dr. C. Paul Bringle and W. R. Vail in 1948 (Kanondo, 2005, p. 55).

Another opening of the Adventist work occurred in 1914 when Dr. Marcus started a therapeutic mission center at Mwami, south-east of Chipata the provincial headquarter of Eastern Province. Mwami Mission is only 5 km from Feni, the headquarters and palace of the Ngoni Royal Establishment of Paramount Chief Mpezeni. In 1927, Mwami

Mission was opened as a medical institution and became the largest Adventist health institution in Africa by 1940, with a 77-bed capacity (Schwarz & Greenleaf, 1979, p. 300). A three-year medical assistants' training course and a leprosarium were operated in addition to the general treatment of diseases. Matandiko adds that by 1942, when W. H. Stevenson was in charge, eight schools had been established in the surrounding villages (2003, p. 135).

The Adventist work has expanded immensely in Zambia so that now Zambia Union Conference is the largest in membership in the world, besides being the fastest growing. The Zambia Union has four mission fields and four local conferences. Established in 1972 as a Union Mission, it has now grown to the status of a Union Conference (ZBUC). Several Adventist entities exist; these disseminate the Adventist message. These include learning institutions ranging from pre-school through all levels to university; health institutions of various levels spread throughout the nation. Some of these like Mwami, Yuka Mission, and Lusaka eye hospitals are quite well known in the southern African region.

The publishing ministry is comfortably established in Zambia with a broader impact on the spreading of Adventism. Zambia Adventist Press (ZAP) was established in 1997, as Matandiko observes, from a background of enthusiastic young men and women. These, he says, strongly promoted publishing as second to none. This created conflict with the gospel ministers. He further reveals that between 1976-1980, the work grew as the young people thought it was not necessary to attend school, due to the nearness of Christ's coming, hence engaged themselves into the literature ministry (2003, pp. 208-209). ZAP was established with a hope of meeting the need for Adventist

literature in Zambia. This has had a minimal impact due to economic upheavals and other factors resulting in the country importing most of its Adventist literature from abroad.

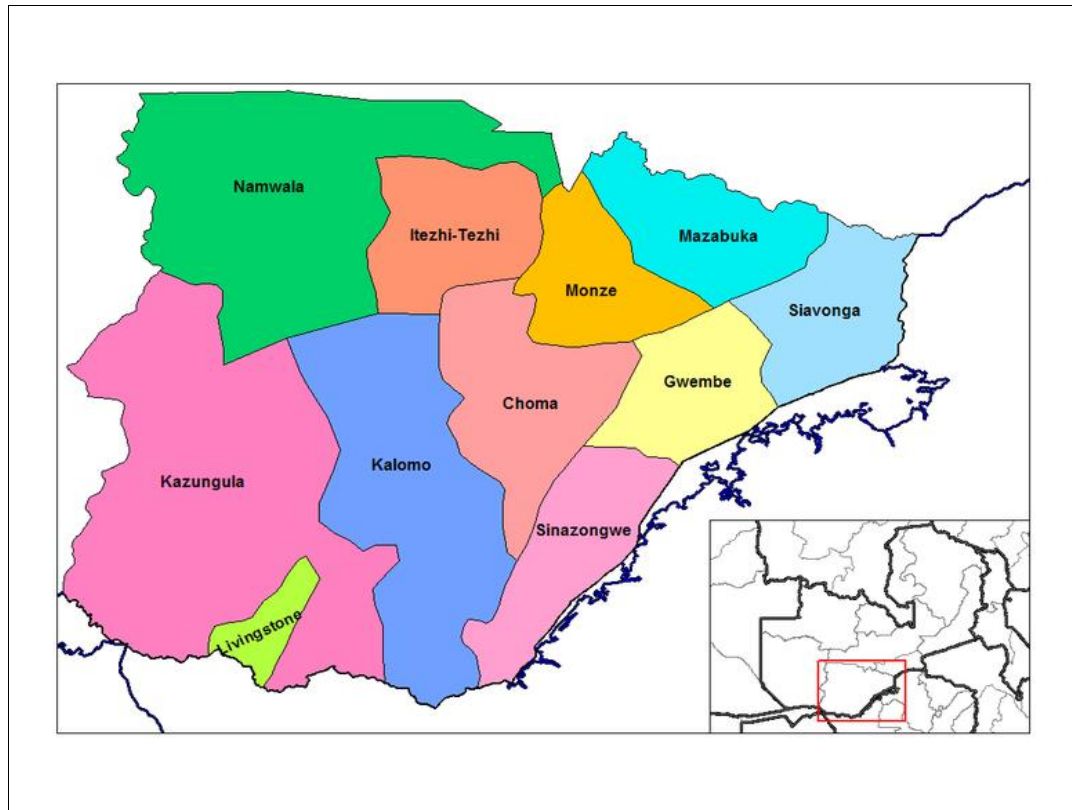
Several institutions, especially schools, are operated by Seventh-day Adventist members who do their part to teach the Adventist ideals. These efforts have made the Adventist church to be a success story in Zambia. Evangelistic efforts have also been so successful that the Union has the largest membership of any union in the world. It is expected to reach one million by December 2014 and is earmarked for re-alignment into two unions by the end of 2014.

### **Rusangu Secondary School**

The purpose of this project is to bring peace by minimizing spiritualistic manifestations through enhancing Christian spirituality at RSS. It is indispensable to carry out a critical and analytical study of the locality in order to thoroughly appreciate what is at play. This section provides the necessary profile for the specific locality where the research project was conducted.

*Geographical Location of RSS:* Rusangu Adventist Mission is located in the Monze District of the Southern Province of Zambia. Monze is a small, agriculturally based district with a population of about 30,000. It is about 180 km southwest of Lusaka, the capital city of Zambia. A small town is a civic and political administrative center of the Monze District.

The town is named after Chief Monze, widely acknowledged as the spiritual leader of the Tonga people who inhabit the district. His palace is south of the town near a place called Gonde where a traditional ceremony called *Lwiindi* takes place. This annual festival is a thanksgiving ceremony which attracts many people from around the country.



*Figure 2.* Map of the Southern Province, showing Monze and other districts. Taken June 22, 2014, from [http://en.wikipedia.org/wiki/Southern\\_Province,\\_Zambia](http://en.wikipedia.org/wiki/Southern_Province,_Zambia)

The main industry in the district is agriculture with the staple food maize as the main crop. At one point in the past, the district used to produce more than 25% of the maize crop in Zambia. It was popularly known as the ‘home of Zambia’s granary’. Although its status as the leading maize producer has declined over the years, the most prominent feature in the town is still the grain silos to the north of the town.

### **Rusangu Adventist Mission Station**

The Rusangu Mission Station is 15 km southeast from Monze town center. Originally, the station was located at Chisekesi, about 10 km south of the current location along the Livingstone Road. The station relocated to its current venue in 1965. There are

five Adventist entities within the same mission area. These include with their approximate distances from Monze town center, RSS (12 km), South Zambia Conference Offices (15 km), Rusangu University (15 km), Rusangu Basic School (15.5 km), and Rusangu Adventist Health Center (16 km). The RSS was the first entity to be established; it started as a primary school.

### History of Rusangu Secondary School

Rusangu Mission Station was founded in 1905 by an American Adventist missionary, W. H. Anderson who trekked all the way from Solusi Mission. This was after a mini-scramble for the place with the Jesuit priests, who had been given the place a little earlier by Chief Monze. The Jesuits had not made their entitlement to the land official with the Government. The Adventist missionaries had received entitlement from the Lozi Chief Lewanika, in Bulawayo before reaching Zambia (Kanondo, 2005, p. 10). The school was initially established in 1960 at the SZC offices but moved two km west to the present site in 1965 (p. 35).

Though RSS is an Adventist mission school, it is not independently run by the church only because the Zambian Government, through the Ministry of Education, contributes to the running of the school. It is in the category known as grant-aided school. By this arrangement, both the government and the Seventh-day Adventist Church contribute to the running of the school administratively and financially. Almost all teachers and some supporting staff are paid by the government and the rest are church employees. Until 2012, the church has had the sole responsibility of deciding who works at Rusangu. This meant that only Seventh-day Adventists worked at Rusangu. This enabled the institution to impart an Adventist life style and doctrines to the students



enrolled at the school. In 2012 several Adventist teachers were transferred out and many non-Adventists were brought into the school. However, the church still has a prerogative of recommending who are to be the administrators of the school. RSS and its chapel/church are located within close proximity because the two entities are run simultaneously as one institution by the Adventist Church.

### Growth Pattern of RSS in the Past Ten Years

Spiritualistic manifestations are quite prevalent at Rusangu Secondary School, yet it is the oldest and original Seventh-day Adventist mission station. In the school there are several spiritually-enriching programs and an active prayer band. Similar spiritualistic manifestations have been observed in other areas of South Zambia Conference, where Rusangu Secondary School is located, as observed at music, Dorcas, and AMO rallies, camp meetings, as well as in youth camps.

By association, it was suspected that the same could be happening in other conferences and fields in Zambia. RSS draws its student population from all over Zambia. Therefore, a general understanding of spiritualism in the Zambian context was thought to be of help for the project to address the real problems. This was further envisioned to make the project relevant to the whole country. For this reason, a survey instrument was designed and sent to two representative Fields for the obtaining data from locally selected congregations and pastors. Appendix C summarily provides information of this general scenario. Though the responses received, were not to the maximum, the results were evidently suggestive of similar spiritualism occurring in other parts of Zambia. This situation necessitates a closer study of the local context.

### **Pastoral Leadership at RSS Adventist Church**

All pastors that have served at the school have been Adventist (see Table 1).

These have been of various capabilities and qualifications. When it comes to spiritual programs the pastor who is called a chaplain, takes the responsibility, assisted by church

Table 1

*List of Pastors of RSS from 1990 to Date*

Names of Pastors	From (Year)	To (Year)
Passmore Hachaliinga	1990	1991
Fred Sikazwe	January 1994	December 1995
Fuckson Shangala	1995	1996
Vivian Kanondo	1995	1997
Webster Mwiinga	1998	2005
R. C. Mweemba	2005	2008
Peter Chulu (Researcher)	January 2009	June 2011
R. H. Mweene	2012	2013
Ian Chinya	2014	To date

*Note.* From Executive Secretary, South Zambia Conference, 2013.

Officers, elected annually, mostly from among the teachers. Support staff and pupils are also elected to these positions of responsibility as a way of preparing them for senior positions in the church later in their adult life.

Pastors serving RSS are under the administration of SZC. Hence some comparative growth rate and other statistical data concerning the RSS church were obtained from the same office.

### **Ten-Year Growth Patterns for RSS Adventist Church**

The growth rate of RSS is at times more static than may be expected of a secondary school. Several factors could be cited for this reality: the enrollment pattern, pastoral initiative, and cooperation from the school community in carrying out religious activities, the availability of resources, stability of the school and church programs, etc.

#### **Membership Growth Pattern**

The membership dynamics are a visible and basic evidence of the viability of any given church. Table 2 shows the membership report from 2008 to 2013. No records were available for any year before 2008. The growth is mostly from the baptisms among the students. Most conversions occur in the first quarter of the year. This is because new students are recruited in that quarter. Baptisms thereafter come as a result of the remaining anabaptized students who make decisions for Christ later. Another small number of converts come from companies and branches, administered by RSS Church, where evangelistic campaigns take place. Another factor affecting membership is the failure to transfer names out when students graduate or transfer to another school. Hence, the actual membership is smaller than the reported membership.

Pd	C	PM	Yth	A	PF	Ti	Tt1	To	Dth	Ap	Ms	Tt2	CM	BC	TA	C1
<b>2013</b>																
4	6	3248	11	16	0	0	0	2	0	0	0	2	3273	32	3305	5
Qtr 3	6	3248	11	16	0	0	0	2	0	0	0	2	3273	32	3305	5
Qtr 2	6	3248	11	16	0	0	0	2	0	0	0	2	3273	32	3305	5
Qtr 1	6	3206	26	16	0	0	42	6	1	2	0	9	3248	22	3270	9
<b>2012</b>																
4	6	3206	26	16	0	0	42	6	1	2	0	9	3248	22	3270	9
Qtr 3	6	3209	13	50	0	7	70	114	0	0	0	114	3209	0	3270	8
Qtr 2	6	3209	13	50	0	7	70	114	0	0	0	114	3209	0	3270	8
Qtr 1	6	3338	48	1	0	2	51	27	0	1	0	28	3361	0	3361	7
<b>2011</b>																
4	6	3285	43	10	1	3	57	3	1	0	0	4	3338	19	3357	9
Qtr 3	6	3147	69	68	0	3	140	0	0	2	0	2	3285	52	3337	3
Qtr 2	6	3070	0	0	0	1	1	0	0	0	0	0	3,070	54	3124	5
Qtr 1	6	3070	0	0	0	1	1	1	0	0	0	1	3070	54	3124	9
<b>2010</b>																
4	6	3017	38	14	0	0	0	0	0	0	0	0	3070	17	3087	9
Qtr 3	6	2721	306	0	0	5	311	12	3	0	0	15	3017	14	3017	2
Qtr 2	6	2721	91	13	0	0	0	0	0	0	0	0	2721	10	2731	9
Qtr 1	6	2517	9	20	0	2	31	9	0	2	0	11	2617	100	2717	9
<b>2009</b>																
4	6	2531	78	2	0	1	81	14	0	1	1	16	2597	19	2516	7
Qtr 3	6	2530	0	0	0	1	1	0	0	0	0	0	2531	85	2531	7
Qtr 2	5	2457	80	4	0	1	85	10	0	2	0	12	2530	85	2615	8
Qtr 1	5	2455	0	0	0	2	2	0	0	0	0	0	2457	85	2542	9
<b>2008</b>																
4	5	2383	82	0	0	0	82	0	0	0	0	0	2465	88	2553	1
Qtr 3	5	2354	4	25	0	0	29	0	0	0	0	0	2383	88	2471	3
Qtr 2	5	2260	89	3	2	0	94	0	0	0	0	0	2354	88	2442	1
Qtr 1	5	2203	57	0	0	0	57	0	0	0	0	0	2260	44	2304	9

**Key:** Pd = Period of reporting; Qtr = Quarter; C = # of Companies/Branch SS; PM = Membership at previous qtr.; Yt = Youth baptized; AB = Adults baptized; PF = Members accepted on prof. of faith; Ti = Members transferred in qtr; Tt1 = Total membership added in qtr; To = Members transferred out in qtr; Dth = Members died in qtr; Ap = Members dropped during qtr; Ms = Members missing; Tt2 = Total membership lost in qtr; TM = Total or Current membership status at the end of qtr; BC = # Bible class members; TA = Total Adherents at end of qtr; C1 = Converts who joined Bible class during qtr

## Financial Growth Pattern

Financial growth at RSS is limited because workers are few. Furthermore, as alluded to in this research, other residents of RSS are not very much on the go in church affairs. The financial contributions include that which comes from smaller congregations composed of mostly peasant farmers. It is also important to note that even if reported membership is high, the Zambian Ministry of education prohibits solicitation of financial contributions from younger students like those of RSS. The financial picture is presented in Table 3. It is said that the financial pattern of a church, is the visible status of the spirituality of an individual or a church. Noteworthy is that in Zambia the tithe is expected to be equal to the total offerings. However, in the case of RSS, only about half of the tithe is given for offerings.

Table 3

*Financial Growth Pattern Showing Annual Totals of RSS Church in Zambia Kwacha*

Years	TOTAL TITHE	CONF ADV	GC	ZBUC	SID	LCB	TOTAL OFFERING
2008	53,460.11	5,784.81	5,784.81	1,446.20	1,446.20	14,462.04	28,924.08
2009	72,358.01	7,565.33	7,565.33	1,891.33	1,891.33	18,913.33	37,826.66
2010	94,971.13	9,777.16	9,777.16	2,444.29	2,444.29	24,442.91	48,885.82
2011	99,057.36	9,070.27	9,070.27	2,267.57	2,267.57	22,675.67	45,351.33
2012	105,187.41	14,784.42	14,784.42	3,696.10	3,696.10	36,961.04	73,922.09
2013	119,160.31	14,741.44	14,741.44	3,685.36	3,685.36	36,853.60	73,707.20
2014	55,604.34	7,264.22	7,264.22	1,816.06	1,816.06	18,160.55	36,321.10

Key: CONF ADV = Conference advance; GC = General Conference Offering; ZBUC = Zambia Union Conference Offering; SID = Southern Africa Indian Ocean Offering; LCB = Local Church Budget

*Note.* Information obtained from the Chief Financial Officer, South Zambia Conference.

## Religious Activities at RSS

Students at RSS are exposed to several religious programs throughout their period of matriculation, which normally spans five years. Others leave after two years, when they fail grade nine elimination examinations. Others leave due to transfers and other reasons. Their period of study is normally punctuated by three months of school holiday, each year, one calendar month each at intervals of three months (Ministry of Education, 2013.). The majority of students are boarders but a few live in the vicinity and commute on a daily basis. The religious programs described here are those which mostly affect boarders. Day scholars only join the boarders for programs that take place during regular class time.

The religious analysis of RSS workers is basically is provided in Table 4. Sometimes spiritualism may be rampant if many residents are not committed Christians. It can be noted that there are far more Adventists than non-Adventists. All administrators are Adventists. Such a concentration of Adventism normally provides an ideal environment in fostering Adventist ideals.

Table 4

### *Denominational Analysis of Workers at RSS*

Category	Sex	SDAs	Non-SDAs	Totals	Adventist %
General	F	4	1	1	75
Workers	M	21	1	15	95.24
Supporting	F	3	1	4	66.66
Staff	M	8	0	8	100
Teachers	F	22	0	22	100
	M	24	1	25	95.83
Administrators	F	0	0	0	0
	M	3	0	3	100
Totals		70	4	74	96.29

Table 5 analyses the spiritual programs at RSS. There is hyper activity of spiritual programs involving both students and staff as well as the community. With such programs, one would expect that members are adequately taken care of spiritually. Off campus programs are held usual away from the school.

Table 5

*Analysis of Religious/Spiritual Programs at RSS*

Programs	Group Involved	Frequency	Venue
Zero Period	Class Teachers and students	Every Class Day	Classrooms
Dorm W/ship	Resident Students	Three Days per week	Dormitories
Counseling	Resident Students	Once per week	Chapel
Verse Pass	Entire RSS Community	Two Days per Week	Chapel
Sabbath Worship	Entire RSS Community	Every Sabbath	Chapel
Week of Prayer	Entire RSS Community	Once per Term	Chapel
Camp Meeting	RSS Residents	Annually	Campsite
Dorcas Rally	RSS Female Adults	Annually	Off Campus
AMO Rally	RSS Male Adults	Annually	Off Campus
Music Rally	RSS Residents	Annually	Off Campus
Youth Activities	RSS Resident Youths	Two Days per week	Play Ground
Youth Camps	RSS Resident Youths	Thrice per Year	Off Campus
Evangelistic Campaigns	Entire RSS Community	Once per Year	Off Campus

Table 6

*Denominational Analysis of RSS Student Population 2014*

Age Range (Yrs)	Grades	Adventists			Non-Adventists		
		Boys	Girls	Total	Boys	Girls	Total
14-16	8R	23	19	42	03	03	06
	8S	19	21	40	03	02	05
	8N	17	17	34	16	02	18
	8G	15	21	36	05	04	09
Sub Totals		74	78	152	27	11	38
15-16	9R	14	19	33	07	05	12
	9S	27	16	43	03	04	12
	9N	18	18	36	04	09	13
Sub Totals		59	53	112	14	18	32
16-17	10R	21	07	28	11	04	32
	10S	18	15	33	06	02	08
	10N	14	17	31	02	05	07
Sub Totals		53	39	92	19	11	30
16-18	11R	18	28	46	07	05	12
	11S	34	21	55	04	03	07
	11N	18	16	34	07	07	14
Sub Totals		70	65	135	18	15	33
17-18	12R	20	22	42	07	07	14
	12S	21	22	43	07	10	17
	12N	26	21	47	08	04	12
Sub Totals		67	65	132	22	21	43
Grand Totals		323	300	623	100	76	176

The development of able leaders demands that the young be exposed to leadership lessons and have an opportunity to practice. RSS allows students to take part in all church activities, both as audience as well as leaders. Through the chaplain, the church is charged with the responsibility of organizing religious programs at RSS. The church and the school are closely related and programs are well coordinated to avoid conflicting with the learning time table and the religious programs that take place, either in the chapel or other school activities.



Religious activities described here are partitioned according to periods in which they occur, namely, weekly, quarterly, and yearly.

### **Weekly Religious Programs**

Every day of the school week, which runs from Monday to Friday, has a spiritual program that involves students at RSS. On Sunday mornings Adventist youth members are involved in youth activities. Non-Adventists are welcome, though very few take advantage of this gesture. Activities include marching or drills, physical exercises and many other activities that develop the youth physically and mentally. Sunday church-goers, especially Roman Catholics, are usually visited by church leaders from their congregations within the school premises for their church services. Others do personal devotions which are not monitored and may be repeated in the evenings.

Every day from Monday through Friday, unmonitored devotions are followed by a class termed “zero period,” of 30 minute’s worship, mostly supervised by class teachers. These class periods include prayers, singing, and Bible sharing by chosen students, changed on a daily basis. When there is a school assembly, which normally occurs fortnightly, on special days, such as the opening and closing of school, the zero periods are replaced by Bible sharing, which is presented by any member of the staff including the chaplain.

Every Monday evening, there is a school counseling session by one of the administrators or the chaplain. Every student is required to be in the chapel for the exercise. The program involves presentations on a chosen topic of interest to the young. Lessons on spirituality and spiritualism are also offered.

Tuesday and Thursday evenings are dedicated to dormitory worship, conducted in

the sleeping quarters, monitored by teachers over-seeing the activity. During dormitory worship, prayer services, as well as discussions on other issues, such as stealing in dorms, noise making, cleanliness, quarrelling, and infighting among the residents discussed. On Wednesday and Friday evenings, there are church services held in the chapel. Various spiritual topics are presented. Both students and adult members of the church are involved in presenting.

Sabbaths are reserved for worship services from morning to evening. This involves a Sabbath School service, followed by a preaching service at 11 a.m. In the afternoon, Bible studies are held on various topics that lead to closing of the Sabbath in the evening. Students participate mostly in the Sabbath School and evening services, while the 11 a.m. preaching and afternoon Bible study are reserved for adults and guest speakers. Students participate in support services, such as closing and opening prayers, singing, conducting music, or group presentations.

Another loosely controlled program happening some days of the week has been the prayer meetings. This program proved to be controversial for some years as it came into conflict with learning programs. A few problems were identified by the concerned congregants emanating from the supposedly spiritual activity:

1. Organizers were approved by neither the church nor the school administration.
2. The membership included both Adventist and non-Adventist members.
3. Some of the members were of tender age for the task they were given.
4. The afflicted who had previously been prayed for, felt humiliated as they were either ridiculed or shunned by other students as confidentiality lacked.
5. Litigations were threatened by some parents who felt their children were

falsely accused of Satanism. Implementations of these threats were averted by the intervention and pleading of the school administration, this researcher included.

6. The times of healing sessions were awkward because prayer sessions most times took place the whole night that made it difficult for students involved to concentrate in class as they dozed during class.

7. Prayers, often characterized by shouting most of the night, disturbed those who were asleep on the campus.

8. Spiritualistic manifestations were not abated. To the contrary these were observed to have been escalating.

9. Some students felt insecure and out of place so, some changed schools; others dropped out and some prospective students avoided coming to RSS.

10. A dangerous and subtle rift emerged between the proponents and opponents of the prayer band. The first avoided meetings, including worship services, with the second group, whom they branded as being in the flesh, while they themselves were in the spirit.

These and many other reasons made the work of deliverance unpopular to some, though still popular to some. An acrimonious environment had been created that made the general residents to disgust the healing ministry. Some senior residents of the RSS community, whom I interviewed, noted that though the spiritualistic phenomenon was not really new, they perceived that it was revived during a week of prayer conducted by a guest speaker. The speaker, a recent convert to Adventism, reportedly emphasized spiritual healing in his presentations. It was said that the speaker would look at an object, such as a piece of clothing and say it was satanic. Some food items brought by some students to school would be declared unfit, hence risky to eat. This resulted into the

stigmatization of the possessors of such demonized objects by other students.

It seems the scenario described above led some students to be gripped by fear. Many, especially girls, were having strange dreams, such as being forced to eat flesh, drink blood, go under the sea, and so forth. Those who were exposed as having gone to the meetings to be delivered were suspected of practicing witchcraft or/and Satanism. Among the suspects were some who seemed to have been coming from well-to-do families. These used to come to school, allegedly with a lot of food and expensive clothes to exchange.

### **Quarterly Religious Programs**

The main spiritual program, which takes place once a quarter, is a week of prayer. A guest speaker is usually invited from outside the school. This daily program from Monday to Friday, involves a morning preaching service, counseling, and an evening preaching service. The counseling involves the speaker talking to the students class by class for about 40 minutes at a time. Topics may be decided by the speaker or suggested by the chaplain; students' interests are given preference. Individualized counseling sessions are arranged upon request; these tend to be very passionate and spirited. The week of prayer is crowned by a usual Sabbath worship at the end of the week. It is at such occasions that many students usually make decisions for Christ and baptism. Most of the baptisms reflected in the statistical reports emanate from these occasions.

One of the programs that proved to be very popular with students during the chaplaincy of the researcher was the Bible courses, such as those of the Voice of Prophecy. Many students enrolled and studied all 27 lessons. Graduation ceremonies

were organized on a quarterly basis, on a selected Sabbath, when diplomas were given to all successful candidates. A guest speaker graced each of these special Sabbaths.

### **Yearly Religious Programs**

The main religious programs involving students take place once a year, included evangelistic campaigns, weeks of stewardship emphasis, and youth camps. Evangelistic campaigns are usually conducted in non-Adventist neighboring areas. Students participate mostly through singing and supporting programs during the campaigns. They are also taught social work during community services, and witnessing in the field. This proves popular because it is one of the rare occasions when students leave the school grounds.

Other yearly programs mostly affect those who remain at the school during school holidays. Besides those mentioned above, others events include music rallies, Adventist Men's Organization, and Dorcas rallies. These programs, though irregularly attended by most students, are expected to contribute to the spirituality of those whose responsibility it is to nurture the students of RSS.

### **Church Attendance at RSS Adventist Church**

Church attendance at RSS is mandatory for all resident students, unless by special arrangement. Prefects ensure that there is adherence not only to attendance, but also to punctuality and order in the chapel. House masters who are teachers supervise these student leaders to implement the rule. Seating arrangements are by class, to monitor those who make or frequently go out. Class teachers also sit next to their students in the chapel, and this contributes immensely to the order when worshipping (Chulu, personal

communication, 2011). Generally teachers attend church most of the time, even if there is room for improvement. A few opt to attend other congregations away from the school, contrary to the school's regulations.

It is expected that the presence of adults at worship can contribute to the order and seriousness in students. Unfortunately, of late the attendance of adults from the community has been erratic, even on Sabbath. When it is time to welcome the Sabbath day, it is no longer strange to see young men playing football. A Sabbath visit to some RSS residences, when the entire residence is supposed to be at worship, shows that some students go about their usual activities. Groups of people are seen chatting, playing music, cooking, cutting fire wood, watering their gardens, and doing other every-day tasks.

Mostly, all church programs are conducted in the chapel, which is currently one of the largest worship structures in Zambia. It used to be the most beautiful in the country. It holds all the students and community in one assembly, with a sitting capacity of 2000. Because of these factors, the chapel is now and then used for major church meetings for the conference and the union, for a fee. This assists in raising funds for repairs, maintenance, and other necessary works around the chapel, supplementing a yearly grant given by the school administration to the church administration.

A public address system is used when available. History holds that the constructors had installed a built-in PA system with a filming system. Due to poor security, the system disappeared several years ago. The mal-functioning PA system affects the quality of presentations, making it difficult for congregants to properly follow what is happening. At times the voice of the speaker becomes hoarse from shouting.

Once in a while a noisy commotion among the listeners suggests that the speaker is not audible.

### **Financial Activities for the Past Five Years at RSS Church**

The financial pattern at RSS, like other statistics, does not portray significant improvement over a long time. Some of the improvement is due to inflation and the devaluation of the local currency. In Zambia, it is illegal to solicit any financial contributions from students or other minors. So the giving is not expected to improve any time soon, since the offerings represent the financial contributions of a few workers associated with the church. The adult population is constant due to the limited number of residences. A change occurs only when someone is transferred.

### **Felt Needs of RSS Adventist Church**

A felt need is described as something in any area of one's life that one may perceive as a need. In the broadest sense, it can be just about anything and could include a need for answers to almost any question and information about anything that interests an individual. Some Christians may be concerned that starting with felt needs is somehow promoting a "me-centered gospel." We should be rightly concerned about any presentation of the gospel which merely says, for instance, "Come to Jesus and be a more successful business-person." Or, indeed, the dishonest and untrue "Come to Jesus and all your problems will be instantly solved." A balanced and biblical presentation of the gospel contains a number of strands, and as someone gets closer to a point of commitment, will include what God-centered discipleship really means. But we contend

that meeting people in the area of their felt needs, with compassion and help, is totally unbiblical.

Two instances can be cited in the gospels in which Jesus met a point of spiritual need initially and directly. The thief on the cross, about to die, had a real felt need because of his sinfulness and an impending death. And Jesus met it (Luke 23:39-43). Nicodemus' felt need was also spiritual. He was searching for spiritual answers, so Jesus supplied them (John 3).

Whether a person's need was physical, social, emotional, or spiritual, Jesus always met each individual where he was in terms of his or her spiritual understanding and always started at their point of felt need. To be an effective communicator the formula is therefore simple: know God, yourself, and the people (Internet Evangelism Day, n.d., para. 52). RSS is truly in need. The felt needs like some examples given above, are spiritual. The whole community is in need of spiritual education that will enable it deal with its spiritual challenges like evangelism. Praying and casting out demons ought to be preceded by an appreciation of the forces at play. The great controversy is being fought in their lives yet they may not be aware. Even when evil may appear to overwhelm them, they need to know that Satan is already a defeated enemy. They need to appreciate the security obtained by trusting in Jesus for an indefinite peace. This is their felt need.

Chapter 3 has established that if the presentation of the gospel is to be receiver-oriented, it needs to be sensitive and relevant to the political, cultural, social, and religious factors that may enhance or hinder the church's ministry and mission. While people could have been exposed to many faiths, the traditional Christian worldview has a



lasting impact on people's lives. The analysis of the political, cultural, social, and religious contexts in Zambia has revealed potential challenges for nurturing students at RSS. This calls for the development and implementation of the best strategies that will help to educate the students and the community of RSS to be spiritually mature. This will be the focus of Chapter 4.

## CHAPTER 4

### A BIBLICAL AND THEOLOGICAL STRATEGY FOR DEALING WITH SPIRITUALISM

#### **Introduction**

The preceding chapter described the socio-political, cultural, and religious contexts of Zambia to explain the environment for the project, and to a larger extent, to offer the needed understanding for the development of the appropriate strategy that is expected to enable Adventist missions to Zambia to be successful. Using the Logical Framework Analysis, this chapter outlines a strategy in a step by step manner to address the problem of spiritualism.

#### **General Methodology: Logical Framework Analysis and Gantt Chart**

##### Logical Framework Analysis

Several tools may be applied for planning and managing programs but this project will use the Logical framework. This is because, “Among the many tools designed for planning and managing development projects the Logical Framework approach or analysis has been proven to be excellent because of its logical basis, robust and coherent structure, flexible nature, and comprehensive outlook” (Takyi, 2011, p. 100).

A Logical framework is a tabular structure intended for project planning, socio-economic analysis, and for monitoring and evaluation of programs. Agreeably, Mugenda

and Mugenda (2003) state that most funders of projects today, prefer a logical framework to show the relationship between various items of a proposed project (p. 7) While the Logframe may be described differently elsewhere, in this paper it is as

a tool for improving the planning, implementation, management, monitoring and evaluation of projects. The log frame is a way of structuring the main elements in a project and highlighting the logical linkages between them. (Toolkit to combat Trafficking, 2014, para. 2)

This tabular framework, known as the Logframe, analytically presents information about the key components of a project—goal (overall objective), purpose (outcomes), performance indicators, outputs, activities, inputs, as well as assumptions—“in a clear, concise, logical, and systematic way” (NORAD, 1990, p. 7). It does it in such a way that while taking care of significant risks and issues that impact the project, it does not miss out on important activities necessary for the success of the project (Takyi, 2008). This intricately woven logical presentation with its in-built facility for checks and balances is further described in the following words:

The Logical Framework Approach elegantly weaves together top-down and bottom-up approaches to project management. It brings together the classical, top-down, “waterfall approach” for identifying the activities in a project, with a rigorous bottom-up checking process to make sure that these activity lists are comprehensive. It then reinforces this with a rigorous risks and assumptions analysis, which is again thoroughly checked. And it concludes by identifying the controls needed to monitor and manage the project through to successful conclusion. (Takyi, 2008)

With this approach, “all important planning decisions, assumptions, and resource allocations” (FAO, 2014, para. 7) are summarized so that the function of one results in or leads to the other, like a chain reaction, as displayed in Figure 1. “Logical linkages between a set of means and set of ends” (McLean, 1988, p. 1) are sequentially presented. *Inputs* are provided to carry out *Activities* to produce *Outputs* to be used to produce *Outcomes* leading to the achievement of the *Overall Objective*, the *Overall Goal*.

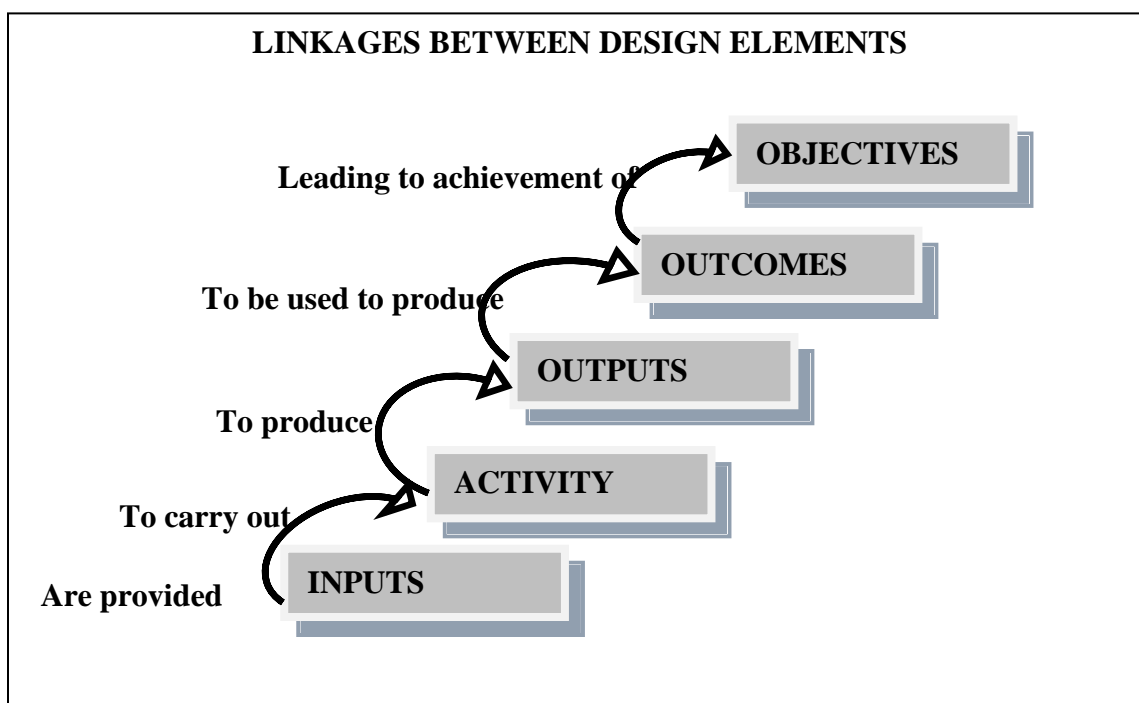


Figure 3. Linkages between elements of the Logical Framework Matrix. Taken from Explanation of PCMF Logical Framework Matrix, <http://pcmf.iaea.org/docs/pcmf/LFM.pdf>

### Logframe

The Logframe or Logical Framework Matrix, which is the product of a thorough analysis of the key elements of the project, is a simple figure with four horizontal rows describing the *Goal*, *Purpose*, *Outputs*, and *Inputs* of the project; and four columns showing the *Narrative Summary*, *Objectively Identifiable Indicators*, *Means of Verification*, and *Assumptions* (Figure 4).

<b>Narrative Summary</b>	<b>Objectively Verifiable Indicators(Targets)</b>	<b>Means of Verification (Sources)</b>	<b>Assumptions</b>
<b>Goal</b>			
<b>Purpose</b>			
<b>Outputs/Activities</b>			
<b>Inputs</b>			

Figure 4. Format of a Logical Framework Matrix. Taken from [Metametrics.com/logframe](http://Metametrics.com/logframe)

## **Goal**

The *Goal* is the end toward which the project's purpose is directed. It is also called the *Overall Objective*. Generally a *goal* is not achieved by one project alone. Rather, it is the end product achieved by a variety of projects (and non-project activities). Because of its overarching nature it is seen as the *Overall Objective* that embraces and describes the preferred future.

Goals or objectives are the developmental benefits which the respective stakeholders can expect to gain from the program or the project. They contain hints on the kind of benefits which are expected to accrue to the stakeholders and by what type of capabilities they should be enabled to keep up or improve their conditions in changing economic, social, and institutional environments (Nkum and Associates, 2008). These are long-term, ultimate objectives that the entire plan seeks to achieve or the ultimate result to which a project is contributing to the solution of a problem (Liraz, 2014).

## **Purpose**

A purpose of a project describes the expected changes in behavior of the stakeholders which directly result from the utilization of the outputs. The purpose deals with items like a changed type of resource utilization, an improved system of organization which allows the stakeholders to participate in the project, and which is adjusted to their economic, social, and institutional situation (Dept. of International Development, 2002). The purpose gives guidance to how the goal can be achieved (Odame, 2001).

## **Outputs**

Outputs or results describe the goods and services, the direct deliverables which are produced by a project. Outputs express the nature, scope, and intensity of support being sought (United Nations, 2005). They include provision of information on solution compatibility of prevailing conditions and access to solutions by specific target-groups. Outputs in the project at hand would include the production of training manual for the focus group, educational material for the RSS community, and the knowledge that would be delivered to the students and other church attendants.

## **Activities**

Activities are measures or tasks carried out by the project program in order to achieve and obtain the outputs/results (actions) (Glewwe, 2005). In the case of this project, among numerous activities will include making the necessary contacts with administrative offices to obtain authority to conduct the project, organizing a focus group, preparing seminar materials, logistical arrangements for the seminars, teaching, and presentation of recommendations.

## **Narrative Summary**

A Narrative Summary is the first column which functions to give a description of the event. This is the logical framework working as

a tool to help designers of projects think logically about what the project is trying to achieve (the purpose), what things the project needs to do to bring that about (the outputs) and what needs to be done to produce these outputs (the activities). The purpose of the project from the DFID viewpoint is to serve our higher level objectives (the goal). (*Network for International Developers*, 2014, p. 4)

Components of the narrative summary in the RSS project may consist of the goal of minimizing spiritualistic manifestations and students educated on spiritualism. Outputs

will inform the social cultural context of RSS and biblically based intervention program while the purpose will see the implementation of the strategy.

### **Measurable Indicators**

Measurable indicators are specific factors that can be assessed or measured to describe the characteristics of a program and that allow program managers to gauge progress toward achieving the program objectives (Global AIDS Program, 2003).

### **Means of Verification**

Means of verification test whether or not an indicator can be realistically measured at the expense of a reasonable amount of time, money, and effort. Once indicators have been developed, the source of the information and means of collection (Staatskoernt, 2009, p. 70) should be established for each indicator. They should specify the format in which the information should be made available such as reports, records, research findings, publications. The MoVs in the project will be chaplains' reports, survey questions, student notes, and evaluation reports.

### **Assumptions**

Assumptions are “risks and constraints which could affect the progress or success of the project” (Coleman, 1989, p. 17). In order to achieve the outcomes, assumptions have to be made. Assumptions should include factors that potentially impact the success of the project, but which cannot be directly controlled by the project or program managers. As in the case of the RSS project assumptions would include the knowledge that the community accept that spiritualism is a problem. *Killer assumptions*, are those which if proved wrong will have major negative consequences for the project

(Berra, 2004, pp. 1-62). At RSS others may be comfortable with the status quo and may not see the need of an intervention program to avoid the problem of spiritualism. A good project design should be able to substantiate its assumptions, especially those with a high potential to have a negative impact (Block, 2014). As the period in which spiritualism has been manifesting may be indicative of a state of surrender or helplessness.

### **Logframe Limitations**

Odame (2001) and The Word Bank (2013) identify many advantages and the main limitations of the LFA is that it is a general analytic tool. It is policy neutral on questions of income distribution, employment opportunities, access to resources, local participation cost and feasibility of strategies and technology, or effects on the environment.

### **Logframe Application for My Project**

In my project document, A Biblical and Theological Strategy for Dealing with Spiritualism, the ultimate goal is to create peace in Christian programs by minimizing the manifestations of demon possessions. By so doing, as presented in Figure 3, I hope that such programs will be able to achieve their intended goals. Outputs will include conducting a survey that will guide the type of curriculum to be developed that will address the problem. A strategy will be taught to students of Rusangu Secondary school. Activities and sub-activities will be carried out to achieve each output. Measurable indicators will be available to assess or measure the characteristics of my project. Means of verification will ascertain the objectivity of specific indicators. It is expected that all the factors will occur as planned as long as assumptions will remain as envisioned.



## **Conclusion**

The logical framework analysis (LFA) is intended to improve the performance of services and the project's processes. It has three major steps: problems identification, solution derivation, and formation of a planning matrix for implementation (Dey, Hariharan, & Brookes, 2006, para. 6).

### **Description of Mission Strategy: Application of Logframe**

The Seventh-day Adventist Church has numerous materials for educating its members. Mostly of it is generalized hence may not meet the specific spiritual needs of students at Rusangu Secondary School (RSS). Often the material is prepared for members in general without consideration of age, background, or challenges that students may be going through. This project therefore seeks to design a manual (curriculum) that will provide the necessary spiritual education taking cognizance of the information discovered in the previous chapter.

RSS students include Adventists, other Christians, and atheists, all taught by teachers with the same three backgrounds. This project will be limited to providing a model for presenting the Adventist perspective on spiritualism to students at RSS.

SUMMARY	MEASURABLE INDICATORS	MEANS OF VERIFICATION	ASSUMPTIONS
<b>GOAL:</b> Spiritualistic cases disrupting religious and learning programs at Rusangu Secondary School reduced	Classes and religious programs conducted in relative peace by February 2013	Chaplaincy reports	The school authorities and the chaplaincy accepted and implemented the program
<b>PURPOSE:</b> Biblical way of handling spiritualism at Rusangu Secondary School developed and implemented	50% of Religious leaders in the school use the strategy to deal with cases of spiritualism	Chaplaincy quarterly and annual reports	The school authorities and the chaplaincy accepted and supported the program
<b>OUTPUTS</b> 1. Survey on the socio-cultural perspective about spiritualism conducted. 2. Biblical intervention for addressing the problem of spiritualism developed 3. RSS Students educated on truth about spiritualism 4. Project evaluation activities conducted 5. Conclusion and recommendations	<ul style="list-style-type: none"> <li>• Focus group assessed by December 2011</li> <li>• Bible lecture series on spiritualism produced by September 2012</li> <li>• 50% of students taught truth about spiritualism and deliverance ministry by October 2013</li> <li>• Monitoring and evaluation end by December 2012</li> <li>• Recommendations submitted by January 2013</li> </ul>	<ul style="list-style-type: none"> <li>• Survey questions, Focus groups attendance record</li> <li>• Bible lecture materials on file</li> <li>• Students' seminar notes</li> <li>• Seminar evaluation report</li> <li>• Submitted recommendations</li> </ul>	<ul style="list-style-type: none"> <li>• Authorities willing to grant permission</li> <li>• Focus group willing to participate in survey</li> <li>• Students willing to participate in seminars</li> <li>• Authorities willing to adopt the strategy and members willing to critique the studies</li> <li>• Project will run as planned</li> </ul>
<b>ACTIVITIES:</b>	<b>INPUTS:</b>		
1.1 Prepare survey Interview			
1.2 Conduct survey interview			
2.1 Study Bible passages on spiritualism			

2.2 Prepare seminar materials on spiritualism	• Correspondence material budget		
3.1 Conduct seminars on spiritualism and the strategy	• Material and transportation		
	• Chapel		
3.2 Organize religious leaders to make up prayer band	• Budget		
3.3 Establish deliverance ministry	• Monitoring instruments materials budget		
3.4 Prepare and conduct monitoring activities	• Evaluation instruments		
4.1 Prepare and conduct evaluation activities			
5.1 Write conclusions and recommendations			
5.2 Presented recommendations to authorities			

*Figure 5. Logframe for project.*

### **Gantt Chart**

Figure 6 is the tabular representation of the logical flow of the components of the project. It displays the specific activities that will be undertaken in the first year of the project. The figure further shows the outputs expected and when these were to take place.

ACTIVITIES	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
<b>Output 1: Survey conducted</b>												
<b>Activity 1: Authorization acquired</b>												
1.1 Write request letters												
1.2 Acquire authorization letters												
<b>Activity 2: Prepare and conduct survey</b>												
1.3 Prepare questions												
1.4 Pretest questions												
1.5 Select focus group												
1.6 Administer survey												
<b>Activity 3: The context established</b>												
<b>Activity 4: Social-cultural context studied</b>												
1.1 Geographical context												
1.2 Social-political context												
1.3 Religio-cultural context												
<b>Output 2: Strategy for spiritualism developed</b>												
<b>Activity 1: Theo-religious study on spiritualism</b>												
2.4 Bible on spiritualism												
2.5 Spiritualism in modern christendom												
2.6 Manifestations of spiritualism												
2.7 Case studies of spiritualism												
2.8 Cardinal Adventist doctrines												
<b>Output 3: Truth about spiritualism taught</b>												
<b>Activity 1: Seminars on spiritualism arranged</b>												
3.1 Arrange time figure for seminars												
3.2 Arrange for the venue												
<b>Activity 2: Seminars on spiritualism conducted</b>												
3.3 Teach truth about spiritualism												
3.4 Teach Adventism and spiritualism												
<b>Activity 3: The strategy established</b>												
3.5: Religious leaders organized												
3.6 Form a prayer band												
3.7 Design prayer band guidelines												
3.8 Design prayer band functions												
<b>Activity 4: Deliverance ministry established</b>												
3.9 Teach biblical faith healing												
3.10 Teach Adventist faith healing												
<b>Output 4: Project evaluation conducted</b>												
<b>Activity 1: Monitoring prepared and conducted</b>												
4.1 Prepare monitoring instrument												
4.2 Administer monitoring process												

ACTIVITIES	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
<b>Activity 2:</b> Evaluation prepared and conducted												
4.3 Prepare evaluation instrument												
4.4 Administer evaluation process												
<b>Output 5: Conclusion &amp; recommendations made</b>												
<b>Activity 1:</b> Conclusion prepared												
5.1 Write conclusions												
5.2 Write recommendations												
5.2.1 Recommendations to school												
5.2.2 Recommendations to chaplaincy												
5.2.3 Recommendations to conference												
<b>Activity 2:</b> Recommendations presented												

Figure 6. Gantt Chart (year 1).

Figure 7 below reveals the activities that were planned for the subsequent two years. The responsible persons are also shown. Outputs expected in the last two years are indicated for easy of management. If all entities and programs planned occur as were laid out, would lead to the successful conclusion of the project.

ACTIVITIES	YEAR 2				YEAR 3				ONE IN CHARGE				
	1	2	3	4	1	2	3	4	A	B	C	D	E
<b>Output 1: Survey conducted</b>													
<b>Activity 1: Authorization acquired</b>													
1.1 Write request letters													
1.2 Acquire authorization letters													
<b>Activity 2: Prepare and conduct survey</b>													
1.3 Prepare questions													
1.4 Pretest questions													
1.5 Select focus group													
1.6 Administer survey													
<b>Activity 3: The context established</b>													
1.7 Social-cultural context studied													
1.8 Geographical context studied													
1.9 Social-political context studied													
1.10 Religio-cultural context studied													
<b>Output 2: Strategy for spiritualism prepared</b>													
2.1 Bible on spiritualism studied													
2.2 Spiritualism in Christianity													
2.3 Manifestations of spiritualism													
2.4 Case studies of spiritualism													
2.5 Cardinal Adventist doctrines													
<b>Output 3: Truth about spiritualism taught</b>													
<b>Activity 1: Preparation for seminars arranged</b>													
3.1 Arrange time-figure for seminars													
3.2 Arrange for the venue													
<b>Activity 2: Seminars on Spiritualism taught</b>													
3.3 Teach truth about spiritualism													
3.4 Teach Adventism and spiritualism													
<b>Activity 3: The strategy established</b>													
3.5 Religious leaders organized													
3.6 Form a prayer band													
3.7 Design prayer band guidelines													
3.8 Design prayer bands functions													
<b>Activity 2: Deliverance ministry established</b>													
4.4 Teach biblical faith healing													
4.5 Teach Adventist faith healing													
<b>Output 4: Project evaluation conducted.</b>													
<b>Activity 1: Monitoring prepared &amp; conducted</b>													
4.1 Prepare monitoring instrument													
4.2 Administer monitoring process													
<b>Output 5: Conclusion &amp; recommendations made</b>													
<b>Activity 1: Conclusion prepared</b>													
<b>Activity 2: Recommendations presented</b>													

Figure 7. Gantt Chart (years 2 & 3).

## Application of Logframe

### **The Overall Goal**

This project is part of the over-arching goal to nurture all students spiritually so as to minimize manifestations of spiritualism that disrupt the learning process. Measuring the effectiveness of this project may pose some challenges, since students are only available during certain times. Some may transfer or finish their education during the process. However, given the students' interest to learn, a good response is expected to the attendance and evaluation instrument.

### **Project Purpose**

The purpose of the project is to produce a biblically and theologically based teaching manual on spiritualism. This will be used to teach students at RSS. When implemented, this will reduce spiritualistic manifestations at the school and thus contribute to a better learning environment.

### **Outputs**

Four outputs will be produced by the project. First, a survey on the social-cultural perspective of spiritualism will be conducted. Second, a biblical intervention for addressing spiritualism will be developed. Third, RSS students will be educated on the truth about spiritualism. Finally, project evaluation activities will be conducted. The manual will be available by the end of the third year, to be used in the fourth year. Students will be taught various topics on spiritualism, which should create a desire to be committed Christians. This seminar will take one week. However, students that manifest demonization will be cared for by the prayer band that will be formed. In consideration of

the spiritual sensitivity of the program, as well as the age group that will be involved, the prayer band will be guided on the proper way to work with people. Furthermore, this necessity arises from the realization that “we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places” (Eph 6:12, NKJV). Testimonies from those who have been delivered and those involved in the prayer band will be included in the MOV and the OVI.

### **Implementation of the Strategy**

A good strategy is indispensable for a successful project like a spiritual education program. Edward Dayton and David Fraser affirm that “a strategy is an overall approach, plan, or way of describing how we will go about reaching our goal of solving our problem. Its concern is not with the small details” (1990, p. 13). Similarly, according to Edmund Soper, no matter how excellent and perfect the strategy may be if it is not backed by *tactics* it would accomplish nothing (Soper, 1943, p. 235). Strategy and tactics plus the general goal and meticulous details of the strategy form the basis for this project. However, most authorities in planning and strategic tactics recognize implementation as more problematic particularly in turning it into reality (Malphurs, 1999, p. 175). Hence, this section is dedicated to the details of the project. As a Christian strategist, dependency on God is also indispensable since planning for the unknown is God’s prerogative (Prov 27:1; Dan 2:27, 28).

### **Biblical Understanding of Spiritualism: Production of an Educational Manual**

There is an unquestionable need for an educational manual on spiritualism that



will guide in educating the students and guide the prayer band. Three phases are to be attained: an understanding of the terms and concepts of spiritualism, conducting a survey, and the production of a manual.

### **Understand Spiritualism**

A theological exposition of spiritualism was done in Chapter 2. Other words associated with spiritualism from a biblical (OT and NT), Adventist and other Christian literature were investigated. Extensive studies on biblical passages that suggest spiritualist apparitions were also looked at. How God dealt with each case was analyzed so as to draw lessons for modern similar circumstances. Sources included the Bible, Bible lexicons, dictionaries, commentaries, published books, journals, unpublished articles, soft copy, and online sources of renowned authors on spiritualism.

### **Gather Survey Materials**

Permission from the conference under whose jurisdiction RSS falls will be obtained. Consultations with the chaplain, the head teacher, as well as the local church elders will be made. The following task will be to conduct a survey in order gauge the general understanding of spiritualism at RSS. This will be accomplished in a focus group with representatives of the student population. The group will be selected by seeking the advice of the matron on the girls' side and the house master for the boys. Persons selected should have had previous involvement in a prayer band and have experienced interaction with evil spiritual forces. In addition one neutral student from each gender interested in the program will be will be selected. All activities involving students will be carried out when school is in session. Because RSS students come from every region of the country,

surveys will be sent to conference and field offices to ascertain the extent of knowledge on spiritualism where the students come from. The survey will be conducted using a written questionnaire, a copy to be given to each individual and answered privately.

### **Production of Educational Manual**

The data survey results will assist in preparing the needed lessons to be taught. Analysis of data will be done with the aid of a software research assistant (Table 3). This data will assist in the development of an educational curriculum with the manual expected to be available by the end of May.

### **Preparation for Seminars**

Once the PowerPoint manual has been produced, a laser presenter, laptop, beamer, and transportation logistics will be readied. Then arrangements will be made with the school authorities to fix the time when the lectures can be delivered.

### **Presentations of Educational Material**

Each presentation will commence with a 10-minute devotion on specially selected texts that tangentially deal with spiritualism. The devotional sermonettes that will be given are in Appendix C. On the first and last days of the presentations, survey questions will be asked of representative groups of all those in attendance, in order to comprehend the immediate effectiveness of the seminar. A total of seven PowerPoint presentations will be given in the school chapel, from Sunday to Friday evening. The Sabbath morning worship will follow the usual worship program. The afternoon will be dedicated to the last lesson, summary, and evaluation.

## **Final Evaluation of the Project**

At the end of the seminar, an evaluation of the project will be conducted while keeping vigil for any demonic manifestations. The assessments will seek to know if extra lessons may be necessary in some areas. Reports from the prayer band will not only serve as the last part of the project but also as a learning occasion.

### **Importance of Evaluations**

The value of evaluation is three-fold. First, evaluations answer the question as to whether or not the goals set initially were achieved. Second, if the desired results were not met, what needs to be fixed? Third, what lessons were learned for the future? Dayton and Fraser conclude, “[It] looks at whether we reached our goals, whether the way we went about them was appropriate, whether we still believe our goals are appropriate” (1990, p. 320). Takyi affirms, “An evaluation tells the viability and hopefulness of the project, identifies risks and rough areas that need to be addressed, and consequently provides” (Takyi, n.d., p. 126). “Complimentary performance information not readily available from performance monitoring systems” (Binnendijk, 2000, p. 4).

### **Evaluation Criteria**

The evaluation criteria will be based on the observable impact on the students in the way they will deal with spiritualism. The frequency of manifestations will also indicate the effectiveness of the strategy. Ultimately, the strategy is envisaged to help both students and staff deal with demonization. It is hoped that fewer or no students will be transferred or leave school because of spiritualism.

## **Scope of Work**

The scope of this project begins with a biblical theology of spiritualism, leading to the production of a teaching manual on the topic. A seminar will then result in setting up a prayer band for those harassed by evil spiritual powers, followed by a final evaluation.

## **Stakeholders**

Coleman states that “the first task in the Analysis Phase is to determine who should be involved in the process. Stakeholders are people, groups, or institutions with interest in a project (1989, p. 8). Because spiritualism impacts the entire community where manifestations occur, all RSS community residents will be stakeholders. However, for the purpose of records and accountability, the chaplain, an elder, the head teacher, the leaders of the prayer band, and I will be the primary stakeholders.

## **Evaluation Team**

A spiritual program like this one on spiritualism affects both the school community and the relatives or parents. The school community will compose the immediate evaluation team, while students’ relatives will be distant and informal evaluators. Officially and formally, the chaplain, the elder, myself, and the head teacher will be the evaluators.

## **Monitoring and Reporting Progress**

Monitoring involves more than being aware of current data concerning a program. It includes guiding a program to its intended goal on a regular basis. Harley (2005) agrees, saying that “It forces development actors to think through the relationship between where they want to go (the impact) and what they are going to do (the inputs and

activities), and the intermediate steps on the way” (Harley, 2005, p. 35). Furthermore,

monitoring of this project can be done from a theological perspective (the soundness of the hermeneutics), an academic perspective (how the project fits into the curriculum of any theology department), or a spiritual perspective (the extent of the impact on the spirituality of the individuals and RSS in general). The evidence of effective monitoring will be seen in the continual flow of feedback in the form of reports, data, and surveys. (Takyi, n.d., p. 128)

### **Linkage to the Logical Framework Matrix**

The project evaluation is the bottom-up hierarchical order of the objectives presented in the Logical framework. Tasks are done to realize activities that are performed to produce outputs which lead to the purpose that contributes to the overall goal. The project goal absolutely depends on the successful implementation of the interrelated blocks of action from the tasks carried out to produce the manual to the realization of the purpose or outcomes.

### **Summary**

The specific purpose of the project was to educate RSS students in how to deal with spiritualism. This was achieved through four inter-related outputs. The first was the conducting of a survey. Second was the production of a teaching manual on spiritualism. Third, was the educating of the students on spiritualism, and finally the organization of a prayer band, whose activities culminate in conducting evaluation activities. Criteria were also designed for the evaluation of each of these outputs to ascertain the success of the project.

The Logical Framework Matrix summarizes the entire process of the project. The Gantt chart breaks down the details of resource management to make the teaching of

spiritualism at RSS comprehensive and clear. The school calendar has been considered and taken care off. Trust in Gods' guidance, personal interest, and experiences are expected to guarantee the successful completion of the project.

Finally, it is assumed that if the project runs as designed, RSS will once more provide a conducive learning environment, befitting an Adventist Mission School. This will enhance the spirituality of the students; attract more students, and higher achievement in their academic pursuits.

This chapter has described my strategy to reduce spiritualistic manifestations at RSS. The next chapter will describe how the strategy was implemented, will list lessons learned and will offer recommendations.

CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY,  
AND CONCLUSION

**Introduction**

The preceding chapter discussed a strategy that would be used in dealing with spiritualism at RSS. It served as a promise of what was to come. First, authorization to conduct the project was sought and obtained. Second, a focus group was organized; they would discuss pertinent issues and complete a survey. Another survey instrument was designed for the Luapula and East Zambia Fields of the Zambia Union Conference. Third, biblical principles concerning spiritualism were established. Other authorities were consulted to derive guidelines, including Ellen White, official Adventist publications, Adventist authors, and other Christian writers. Fourth, a prayer band ministry was organized and instructed concerning the information acquired from theological principles emanating from the authorities consulted. A seminar was held for the prayer band members to instruct them on a ministry to free people from evil spiritual powers. Fifth, a seminar for the entire RSS community was presented on the topic of spiritualism. Bible studies were also presented to educate the residents about spiritualism.

Chapter 5 seeks to provide a report of the project implementation. This will be followed by stating the lessons learned. Recommendations will be proposed, followed by conclusions.

## **Report on Project Implementation**

The project implementation was a success despite the fact that some parts were not accomplished. The strategy was modified from the original plan and some parts were not completed.

### **Authorization to Conduct the Project Granted**

First, permission was sought and obtained to conduct a dissertation project at RSS. A letter was written to the executive secretary of the South Zambia Conference on August 31, 2011(see Appendix A). The response was positive and came in a letter addressed to the head teacher of RSS. The authorization was granted the last week of September 2011.

### **Setting Up a Focus Group**

Second, upon receipt of the authorization letter, the researcher engaged the head teacher to propose possible ways in which the project could be conducted. Plans were made to have a focus group that would work with the researcher to accomplish the program. It was agreed that the matron and a male house master would identify the students that would be invited to join the focus group.

Twelve students were chosen using the following criteria: (a) one Adventist boy and one girl who had been involved in a prayer band ministry before, (b) two Adventist boys and two girls who were mature enough spiritually and mentally to be part of a ministry team who were interested in learning more about a ministry of healing, (c) three to five interested Adventist adult members of the church who were to be recommended by the church leaders, (d) one Pentecostal boy and one girl who were born and active in



the Pentecostal church, (e) one boy and one girl from other denominations, and (f) one boy and one girl who had once been harassed by evil spirits. The total number of the focus group was twelve students and only one adult because the other adults declined to join the group.

The focus group was in place by the second week of October 2011. The following week, a meeting was convened to introduce the program and to prepare for a day when a survey was to be administered. The survey day was planned for the second week in February 2012 because the end of the year school examinations were to about to start and school would be closed for holidays.

The results of the survey revealed a number of issues, as evident in Table 7. It was surprising that 8 of the students did not know what spiritualism was. Though 10 were aware of its presence in the school, 9 of the students did not know how spiritualism manifested itself and 8 did not know its different forms. While half exhibited knowledge of what attracts evil forces in people's lives, the other half were ignorant. At least 4 of the studies thought spiritualism was beneficial.

Five of the students did not think their parents could do anything to protect them from spiritualism. Only two students thought that Adventists were adequately handling the problem of spiritualism and a similar number had no suggestions for the church. While it may be understandable that students were ignorant of what E. G. White says about spiritualism, six of them had no idea of how to deal with spiritualism or what the Bible says about spiritualism. These survey results are compiled and reported in Table 7.

Table 7

*Focus Group Survey Results*

Q. No.	Main Idea of Question	Survey	
		No	Yes
1.	Knowledge of what spiritualism is.	8	4
2.	Awareness of existence of spiritualism at RSS	2	10
3.	Knowledge of how spiritualism is manifested	9	3
4.	Knowledge of some types & forms of spiritualism	8	4
5.	Knowledge of what attracts evil forces in people	6	6
6.	Thinking that spiritualism has some benefits	4	8
7.	Knowledge of some consequences of spiritualism	9	3
8.	Knowledge of how to avoid spiritualism	5	7
9.	Knowledge of what parents can do to protect children	7	5
10.	Knowledge of what schools can do to protect students	5	7
11.	Agreement that SDA church has dealt with spiritualism	10	2
12.	Suggestions of how Adventists can handle spiritualism	10	2
13.	Knowledge of wrong ways of dealing with spiritualism	6	6
14.	Having some idea of E. G. White's advice on spiritualism	7	5
15.	Having some idea of Bible's advice on spiritualism	6	9
Totals		102	81

Following the survey, a schedule was prepared for the prayer group ministry team to commence meeting in September 2012. The justification for waiting until September was that the students had exams and school holidays in April and August. The researcher also needed time in June and July to do an exegesis of spiritualism and to design and prepare the lessons.

A total of eight days were set aside for seven Bible studies, followed by an

evaluation on the last day. Table 8 shows a schedule of the activities for each meeting. It is important to state that the program could only be held during the school terms during the week, and after classes because students were involved in so many other programs. The period agreed for each study was an hour per day.

Table 8

*Learning Time Table for the Prayer Band*

<b>Time</b>	<b>Program</b>	<b>Responsible</b>
16.00	Welcoming Remarks	Pulpit Manager
	Opening Song	Student/Group
16.05	Devotional	Researcher
16.15	Bible or Lesson Study	Researcher
16.50	Closing Song	Music Conductor
	Closing Prayer	Music Conductor
	Farewell	Pulpit Manager

Third, the biblical principles concerning spiritualism were researched between 2012 and 2013. The following facts were derived from this undertaking: Christians have an obligation to take a stand against spiritualism whenever and wherever it surfaces. Due to the fact that Christians are trustees of Jesus Christ, they automatically oppose Satan and his activities. Christians cannot be neutral in the face of spiritualism. Corporately or individually, Christians have the responsibility to act against the evil one. Christ demonstrated before the world that He was intolerant of satanic manifestations of any form. The disciples also encountered spiritualism giving examples that Christians have authority against the kingdom of Satan.

### Lessons Impacting Spiritualism Prepared and Taught

Lessons on major Adventist doctrines that could explain spiritualism were prepared. The aim was to stress the uniqueness of the Adventist understanding of spiritualism. RSS has a multi-denominational student population and sometimes the Adventist students, even though the majority, become passive and mere spectators; therefore, teaching on this topic need be emphasized.

The lessons taught at Rusangu Secondary School can be found in Appendix C. The topics were as follows: (a) The Fall of Lucifer, (b) The Work of Evil Angels, (c) State of the Dead, (d) How to Conduct Prayer Meetings, (e) Learning How to Pray for the Sick, (f) Intercessory Prayer, (g) The Influence of Music on Youths, (h) Guidelines for Dealing with Spiritualism—Manual for RSS.

### Evaluation Prepared and Conducted

The evaluation process was executed at three levels because the project was conducted in three phases. These were the training given to the focus group, the actual operation of the prayer band, and teaching of the whole RSS community, respectively. The training given to the focus group was positively received, judging from the responses given by the members at the end of the training. The same survey instrument used at the start was used to evaluate the success of the seminar. An obvious lack of knowledge concerning some questions was exhibited at the start but a shift in a positive direction was observed by the end of the seminar. Enthusiasm was also exhibited in dealing with the topic of spiritualism. The change in the responses is shown in Table 9.

It is interesting to note that in the post-intervention evaluation, out of 12 students, 10 of the students understood what spiritualism was. All 12 of the students agreed that

there was spiritualism at Rusangu Secondary School. Many other questions were answered positively in full, unlike in the pre-intervention survey. This gives evidence that there was some positive impact from the seminars. The researcher takes personal responsibility for the failure to clarify in some of the questions that were answered negatively even after the intervention. It was shocking that two of the respondents still thought that spiritualism was beneficial. The fact that four respondents still think that the Adventist church does not deal with spiritualism is a genuine cause for alarm. Evidently, however, the intervention at this level was a success and was profoundly encouraging to the researcher.

Table 9

*Focus Group Evaluation Results*

Qn No.	Question Main Idea	Evaluation	
		-	+
1.	Knowledge of what spiritualism is	2	10
2.	Awareness of existence of spiritualism at RSS	0	12
3.	Know how spiritualism is manifested	1	11
4.	Know some types & forms of spiritualism	0	12
5.	Know what attracts evil forces in people	0	12
6.	Think that spiritualism has some benefits	2	10
7.	Know some consequences of spiritualism	0	12
8.	Knowledgeable of how to avoid spiritualism	0	12
9.	Know what parents can do to protect children	0	12
10.	Know what schools can do to protect students	0	12
11.	Agree SDA church has dealt with spiritualism	8	4
12.	Suggested of how Adventists can handle spiritualism	5	7
13.	Know some wrong ways of dealing with spiritualism	3	9
14.	Have some idea of E. G. White's advice on spiritualism	2	10
15.	Have some idea of Bible's advice on spiritualism	0	12
Total		28	157

### Faith Healing Ministry Established

The healing prayer ministry was launched at the end of the training session of the prayer band. The arrangement was made with the school chaplain that the group would be praying for whoever needed prayers. A request was made that anyone who needed prayers should see the chaplain, who would then alert the group to prepare for a prayer session. Public announcements concerning the presence and functions of the group were avoided in order to eliminate unnecessarily anxiety.

For about a month after its inception, no referrals were received. Meanwhile the prayer band met twice a week for prayers, Bible sharing, and updates. The first person was referred to the group in the second week of March. The group prayed for her after class with the researcher; however, it was discovered that she was not harassed by evil forces. Another aspect of the ministry was that those being prayed for were advised to return for prayer on an appointed day or whenever they felt unwell. It was also mandatory to talk to the clients before they were prayed for. This was to ensure that they understood their part in the healing process.

Whenever someone was referred to the group for prayer they followed a set order: first greeting the person and making sure they felt welcome, a quick opening prayer, then a discussion about what the person wanted the group to pray about, Bible reading, a brief explanation of the Bible text, the prayer session, followed by inquiring how the person felt after the prayer. Depending on the response, the person was encouraged to either continue praying or the group would pray again for the person. The prayer group would also enquire about any occult activities the person might have been involved in and ask if the person possessed any amulets or charms, which were common in some clients.

During the period that the prayer group ministry was in operation they prayed for more physical ailments than spiritual ones. When they prayed for sick people they also referred them to the health post on the school premises. No anointing services were done because the ailments did not seem to warrant an anointing service. The number of people prayed for is presented in Table 4.

It can be noticed from the table that spiritualism seems to affect girls more than boys. APU in the table stands for Afternoon Production Unity and refers to students who only report for classes in the afternoon and either live in private residences within the campus or stay off-campus. Most of these students have failed to enroll in a regular program due to low entry marks, lack of funds, or the fact that some may be older parents. Only about a third of the regular students tend to have spiritual attacks. Again more girls and women than boys and men appear to be harassed.

On Sunday March 2, 2014, an evaluation meeting was held by the prayer band. This day marked its official termination of its activities. Participants exchanged views and opinions about their experiences. Suggestions were made to continue with the activities of the group once the schools opened in May. Expressions of contentment were made due to the peaceful and respectable manner in which prayers were conducted. Efforts were made to have clients followed up. The chaplain, who at times joined the group for prayers, promised to continue with the group thereafter as time would allow. Table 10 shows the numbers of people who consulted the prayer band during the intervention. It also presents those who were prayed for by the prayer band that existed before the intervention. Comparing with Table 6, which shows the students' denominational affiliation and total student population, Table 10 which shows people

prayed for during the intervention, the impact of the intervention was computed. Table 6 shows a total of 799 students; 623 are Adventists and 176 are non-Adventist. This gives 77.97% Adventist and 22.03 non-Adventists. This confirms that RSS has a high Adventist concentration. Table 10 shows that the numbers that were being prayed for before the intervention was higher than during the project. For instance, in 2010 there were 81 prayed for; in 2011, 61 clients were prayed for, while in 2012 the number was 24, and in 2013, only 17 came. The diminution of the number of those who sought prayer indicates a change, due to the project intervention. A prayer band had existed previously, but its prayer sessions often lasted all night and were marked by what some deemed spiritualistic outbursts.

#### Seminar on Spiritualism for RSS Community Conducted

After the work of the prayer band finished, with a review of its work, an eight-day week of prayer that stretched over two weeks was conducted starting from March 7 to 19, 2014. Again due to other scheduled events, the meetings were held on alternate days. This week of prayer was planned for the whole community, although during the week only students and very few staff members attended. In the hope of encouraging the non-student residents of RSS to attend, meetings were only scheduled on days and times when the church normally met for church services. The program was intended to educate the whole community on spiritualism. The theme of the week of prayer was entitled, “Encountering Spiritualism with Spirituality.” The lessons were in the form of Bible studies; however, due to the large number in attendance, the presentations were mostly monologues.



Table 10

*Analysis of Reported Spiritualist Manifestations at RSS 2009-2014*

Community Category	Sex	Years						Totals
		2009	2010	2011	2012	2013	2014	
1. Regular Students Grades								
8	F	3	5	2	-	2		12
	M	2	1	-	-	-		3
9	F	3	1	5	4	4	9	26
	M			1	-	1	0	2
10	F	2	4	1	3	2	2	14
	M			-	3	2	1	6
11	F	3	1	3	4	1	1	13
	M			1	1	-	-	2
12	F	1	4	2	4	3	-	14
	M			5	-	2	-	7
2. APU Grades								
8	F	2	2	10	7			21
	M	1		4	1			6
9	F	2	3	6	4			15
	M		2	2	-			4
10	F	4	3	12	8			27
	M	-	-	-	2			2
11	F	2	2					4
	M			2	-			2
12	F	2	2	2	-			6
	M			-	-			
3. Visually Challenged								
8	F	1	1	2	-			4
	M	1		2	-			3
9	F		2	-	-			2
	M	2		2	-	1		5
10	F	4	3	1	2	2	1	13
	M		1	2	1	-	1	5
11	F	2	3	-	1	1	-	7
	M	2	1	2	2	-	-	7
12	F	3	1	1	-	1	1	7
	M			1	4	2	1	8
TOTALS		43	40	81	61	24	17	266
	F	21	9	30	40	101	20	221
Outsiders	M	1	1	10	7	16	4	39

*Note:* APU stands for *Afternoon Production Unit* and refers to students who only attend classes in the afternoon.

### Parts of the Strategy Still Missing

The strategy did not achieve every expectation set out in the logframe. The details which were planned in the Gantt chart were not meticulously pursued. A few bottlenecks prevented the accomplishments of certain goals. The expected broad-based involvement in the project was not achieved. This was the result of the local church members not taking full responsibility for the program. The planned organization of religious leaders according to the Gantt chart was not done. The anointing service did not take place. The project turned out to be more involved with educating rather than healing.

### Achievements of the Project

Authorization for carrying out the project was obtained from the responsible office in its proper time. The survey instrument and the survey were produced and done according to the original plan. A focus group was recruited and the questionnaire to ascertain the background of RSS students was produced and applied; this helped the researcher better understand the context.

A contextual analysis was done of the social-cultural, geographical, political, as well as religious aspects of the locality. This was used as the basis for developing a teaching manual on spiritualism. The material was taught; hence, the intended knowledge was imparted to the students and some members of the community. Another output was achieved when the prayer band was recruited and attended to a few cases. Evaluations were carried out and those who showed an interest in the program felt it had a positive impact on the campus. At least a starting point has been established. Conclusions and recommendations were made and submitted to the school administration. Areas where the strategy failed to achieve its goals have been highlighted above.

## Lessons Learned

The researcher learned the importance of allowing the local leaders of an institution to participate in the organization of a program and therefore own it. I believe that if the project had started with motivational presentations to the entire community, more people probably would have been willing to participate. Another lesson learned was the importance of taking into account the duration of the project and which participants would be available and when. I say this because several students who were involved in the project graduated and left in November 2012. The researcher also learned that proper criterion for selecting the focus group is vitally important. The researcher may have also been prejudiced that RSS residents do not have an interest in the spiritual affairs affecting students.

The strategy would best be adjusted next time by ensuring more local ownership. Perhaps some type of incentives may be necessary to keep the participants involved. Because of the frequency of the meetings, several people were not able to attend other programs. The good will of the administration in allowing the program to begin needs to be complimented by establishing a strong program that would continue for some time. The researcher recommends that, because students come and go, in addition to a focus on the student, local residents should be in the forefront. This would ensure continuity even as students graduate.

## Future Impact

The project conducted at RSS on spiritualism was merely a pilot program because it was the first of its kind. Adventists have a hard time thinking that any Christian can be a faith healer. The notion commonly held by many Adventists is that faith healing

belongs to Pentecostal Christians, who are often viewed as loud and crazy. Hence, it was surprising for some prayer band members to think that God could use them to help demonized people find freedom in Jesus.

If the project was to be replicated, it should be broad based in its involvement. The prayer band ministry wanted to avoid publicity of its existence and operation, so this limited those who knew that all kinds of problems could be prayed for. If the RSS students had known that the prayer group did not exist merely for those who were being harassed by evil spirits, more would have felt comfortable in seeking help from the group. Another way of replicating the project is to have two or three groups so that the numbers in each group are kept at a minimum. The advantage of small groups is privacy and confidentiality.

As noted from the surveys, more Bible studies on spirituality and spiritualism would help people to be aware of what attracts satanic forces in a person's life. This would also be a long term preventive measure, for prevention is better than a cure. The project has made a few contributions to the Adventist Church's missiological endeavors. Taking the gospel to new places like RSS bears the risk of being partially embraced or being rejected. Therefore, the local people's worldview ought to be appreciated. A project like this contributes to the creation of awareness to what could be blocking people's acceptance of the message. The project further contributes to the fund of knowledge of how to deal with spiritualism. Furthermore, it has contributed to the creation of a peaceful learning environment. It has helped to empower several residents at RSS with the knowledge of how to handle spiritualism. If a similar program is to be

implemented, then the starting point has been created and some mistakes made in its implementation can be avoided.

### **Recommendations**

This project was based on biblical principles to guide Adventists in dealing with spiritualism; therefore, the onus is on the participants to use what they learned. I make the following recommendations for future growth in this area.

First, the local church and school administration need to own the program using the manual that has been developed. The lonely member of the faculty who cooperated in the implementation of the project needs assistance to improve on the strategy.

Second, the local South Zambia Conference should take advantage of the strategy and the researcher, whose proximity can be used, to teach about spiritualism in church gatherings, such as music rallies, Dorcas meetings, and youth camps. The conference can also assist in ensuring that the spiritualistic disturbances at RSS are minimized by encouraging the church to be pro-active.

Third, Rusangu University, where the researcher teaches, should also include this practical subject in the curriculum for training pastors. Some students have expressed helplessness when confronted with spiritualistic manifestations.

Finally, the division and the General Conference should consider orienting all short, medium, and long term missionaries who go to places like Zambia on how to deal with spiritualism. It is not enough to spend resources for evangelistic campaigns, only to share doctrinal beliefs with the Adventist message but then fail to deal with the real issues that confront them on a regular basis.

## **Conclusion**

The great commission to preach the gospel in Matt 28:18-20 cannot be said to have succeeded just by increasing the numbers of converts. What is needed is disciples who would continue preaching the gospel. This cannot be realized if converts are not set free from the fetters of spiritualism, which for some are a result of cultural practices. Worldview values and cultural practices that people are born in and engage in for some time before accepting Christianity die hard. Christianity must never become a mere jacket religion which has no impact on the world view and practices that go against biblical principles.

The reality of the existence of spiritualism has been documented from time immemorial both in the Bible and in history. God prohibited the Israelites to participate in such practices. When they did not obey, God punished them. The gospels are full of spiritualistic manifestations, but Jesus met them head on and provided relief to those who were harassed. The Early Church was not spared from spiritualism. They used the power Jesus promised to deal with the occurrences in decisive ways. The early Adventist pioneers also had to contend with spiritualism. Twenty-first century Adventism must also know how to deal with spiritualism if the church is to successfully continue its mission for Jesus Christ. Therefore, I hope that the strategy that has been developed and tested can be of help to others who face the powers of the evil one in the hope that unprecedented spiritual growth would take place. Then souls would confidently and fruitfully be prepared to meet their long awaited Savior and Lord, Jesus Christ.

APPENDIX A  
LETTERS OF AUTHORIZATION

C/O Rusangu University.  
P. O. Box 660391,  
Monze,  
Zambia.

31<sup>st</sup> August 2011.

The Executive Secretary.  
South Zambia Conference.  
P. O. Box 660013,  
Monze,  
Zambia.

Dear Sir,

RE: REQUEST FOR PERMISSION TO CONDUCT A DISSERTATION PROJECT.

Christian greetings to you in the precious name of our soon coming Lord and Savior, Jesus Christ.

I am hereby this letter requesting for permission from South Zambia Conference to enable me conduct a dissertation project on Spiritualism at Rusangu Secondary School for my Doctor of Ministry studies.

The project will involve the following activities:

1. Selection of a small number of students as a focus group.
2. Conduct survey discussions with the focus group.
3. Teach a number of lessons to be developed to the Rusangu Secondary School Church membership.
4. Obtain testimonies from victims of spiritualism in conference meetings like Music Rallies, Dorcas Rallies and Youth Camps.
5. Conduct evaluation sessions and draw up recommendations to various levels of the Adventist fraternity.

The project is planned to run from September 2011 to December 2013.

It is hoped that God willing the project will if adopted and implemented by both School and Church leadership, help reduce the often observed spiritualism manifestations that disturb learning and worshipping programs.

Your favorable consideration to this request will be highly appreciated.

Yours truly,

*P Chulu*

PETER CHULU DMin. Cand.



**Seventh-Day Adventist Church**  
*South Zambia Conference*

P.O. BOX 660013  
Monze, Zambia  
Plot No. 269A Rusangu Mission  
Tel: 260-03-255520/255709  
Email: southzc@yahoo.com



Monday, September 19, 2011

The Headteacher  
Rusangu Secondary School  
P.O. Box 91  
MONZE

Dear Mr. Paradza

We greet you in the name of our Lord Jesus Christ.

This letter serves to inform you that South Zambia Conference Administrative Committee that sat on September 23, 2011 took the following decision:

11/343 – PERMISSION TO CONDUCT A DISSERTATION RESEARCH PROJECT AT  
RUSANGU SECONDARY; PETER CHULU

VOTED: to grant Pastor Peter Chulu of Rusangu University permission to conduct a Dissertation Research Project at Rusangu Secondary School.

We wish you God's richest blessings.

Yours faithfully

  
Albert Bhwantu  
EXECUTIVE SECRETARY



## APPENDIX B

### QUESTIONNAIRE

#### QUESTIONNAIRE ON SPIRITUALISM AMONG ZAMBIAN ADVENTISTS

**Your Status:** Please DONOT write your name. Tick ☐ Yes: ☐ No: ☐ Other:

**Introduction:** Spiritualism probably exists among Zambian Adventists. These manifest through various ways like witchcraft, sorcery, divination, astrology, ancestor veneration, charms, fortunetelling, clairvoyance, ceremonial cleansing, birth & initiation ceremonies etc. You are being requested to take this survey in order to help establish the prevalence of these and other evil forces so as to develop programs to address the situation in our church. Your objective answering of the tabulated questions will help many Adventists spiritually.

**Instructions:**

1. All answers should refer to the last TEN years.
2. For each question tick **Yes** or **No** as it applies to you.
3. Give the **number** of other Adventists whom you may have known, affected by the question.
4. Briefly explain or specify your tick and number in the last column.

Q n #	Questions	YES /NO/ Others	Tic k & #	Explain/ Specify
1.	Have you ever had your fortune told by tea leaves, palm reading, a crystal ball, a fortune teller or any other means?	YES		
		NO		
		Others		
2.	Have you ever read or followed horoscopes, or had a chart made for yourself to predict your future?	YES		
		NO		
		Others		
3.	Have you ever read any other type(s) of birth signs?	YES		
		NO		
		Others		
4.	Have you ever attended a séance (meeting to speak with the dead) or spiritualist meeting?	YES		
		NO		
		Others		
5.	Do you believe in reincarnation (rebirth of a soul)? Have you ever had a reincarnation reading?	YES		
		NO		
		Others		
6.	Have you ever played a spiritualistic computer game like Dungeons & Dragons or other occult games?	YES		
		NO		
		Others		
7.	Have you ever had a tarot card reading or practiced cartomancy (using playing cards for fortune-telling or other magical purposes)?	YES		
		NO		
		Others		
8.	Have you ever played games of an occult nature, using ESP (extra sensory perception): telepathy (supposed extra-sensory communication with someone far away), hypnotism (induced response to questions & suggestions), etc.?	YES		
		NO		
		Others		
9.	Have you ever consulted a medium, spiritualist, or numerologist (occult use/power/influence of numbers)?	YES		
		NO		
		Others		

10.	Have you ever acted as a medium?	YES		
		NO		
		Others		
11.	Have you ever practiced channeling (practice of receiving messages from spirits)?	YES		
		NO		
		Others		
12.	Have you ever sought healing through magic spells or charms or through a spiritualist? Have you ever used a charm or amulet jewelry of any kind for protection or “good luck”?	YES		
		NO		
		Others		
13.	Are you superstitious (irrational & often quasi belief that some ritual, action or object brings fortune or bad lucky)?	YES		
		NO		
		Others		
14.	Have you ever practiced table lifting, levitation (make objects appear rise against gravity) of objects, lifting of bodies, automatic writing, astral (star) travel or soul travel?	YES		
		NO		
		Others		
15.	Do you have anything in your home of an occult nature that was given to you by someone in the occult?	YES		
		NO		
		Others		
16.	Have you followed the spirits’ writings like Cayce, Dixon or a New Age author? Do you own or like to view demonic types of books or movies? Do you like Harry Potter books or movies?	YES		
		NO		
		Others		
17.	Have you ever practiced sorcery or magic?	YES		
		NO		
		Others		
18.	Have you ever practiced mind control over any person or animal, cast a magic spell or sought a psychic experience?	YES		
		NO		
		Others		
19.	Have you ever contacted a psychic in person or through a psychic hotline by phone?	YES		
		NO		
		Others		
20.	Have you ever used LSD, marijuana, cocaine, or any mind-expanding or altering drugs? Have you ever abused prescription drugs? Have you ever had a problem with alcohol?	YES		
		NO		
		Others		
21.	Have you ever exposed yourself to pornography in magazines, TV or stage shows, Internet, books, topless bars or X-rated movies (violent and explicit)?	YES		
		NO		
		Others		
22.	Have you ever made a pact with Satan or been involved in or witnessed Satan worship or black magic?	YES		
		NO		
		Others		
23.	Have you ever made a blood sacrifice?	YES		
		NO		
		Others		
24.	Have you ever attended witchcraft or voodoo (Caribbean religion with RCC rituals of magic & contact with ancestors) activities?	YES		
		NO		
		Others		
25.	Do you believe it is necessary to be cleansed after the death of a spouse?	YES		
		NO		
		Others		
26.	Are you a widower or widow and have you ever been cleansed?	YES		
		NO		

		Others		
27.	Were you born in or converted to Adventism?	YES		
		NO		
		Others		
28.	For how long have you been a baptized Adventist?	YES		
		NO		
		Others		
29.	Have you ever been disciplined by the church for spiritualistic practices?	YES		
		NO		
		Others		
30.	Do you know what Spiritualism is?	YES		
		NO		
		Others		
31.	Do you think Spiritualism exist among Seventh-day Adventists?	YES		
		NO		
		Others		
32.	Do you know how Spiritualism manifests?	YES		
		NO		
		Others		
33.	Knowledge of the different types of Spiritualism.			
34.	Knowledge of risky behaviors or activities attract demons in life.			
35.	Think Spiritualism has some benefits in some ways			
36.	Knowledge of the consequences of Spiritualism.			
37.	Knowledge of what individuals can do to avoid evil powers in their lives.			
38.	Knowledge of some of the wrong ways of dealing with Spiritualism eg demon possession.			
39.	Knowledge of what parents can do to prevent spiritualistic influences from their children.			
40.	Knowledge of what school authorities can do to keep Satanism from students.			
41.	Think the Seventh-day Adventist Church is dealing with Spiritualism adequately.			
42.	Suggested of what the Church can do to avoid spiritualistic influences & practices from the membership.			
43.	Knowledgeable of what Ellen G. White says about Spiritualism			
44.	Knowledgeable of what he Bible says about Spiritualism?			
45.	Reported having had a Bible study or sermon on Spiritualism in the last three months.			

Gave other comments and advice:-----  
-----  
-----  
-----  
-----  
-----  
-----

## APPENDIX C

### LESSONS TAUGHT TO THE FOCUS GROUP

#### LESSON ONE

##### THE MINISTRY OF ANGELS

**MEMORY VERSE:** “The angel of the Lord encampeth round about them that fear Him, and delivered them.” Psalm 34:7.

**AIM:** To understand how angels can help us, who are the “Heirs of salvation”.

##### **INTRODUCTION**

The larger number of the angels remained loyal to God and did not follow Satan into rebellion. They are very much interested in all who serve God and minister to the needs of God’s children.

##### **DO ANGELS BELONG TO THE SAME ORDER AS MAN?**

1. Where is man placed in relation to the angels? Psalm 8:5
2. How many angels are there? Revelation 5:11; Hebrews 12:22.
3. What is said of their strength and character? Psalm 103:20
4. Tell of experiences when angels have visited men in disguise. Hebrews 13:2; Genesis 18:2,8,16; Genesis 19:1-3.

Note: “In the twilight, two strangers drew near to the city gate. They were apparently travelers coming into tarry for the night. None could discern in these humble wayfarers the mighty heralds of divine judgment, and little dreamed the gay, careless multitude that in their treatment of these heavenly messengers that very night they would reach the climax of the guilt which doomed their proud city. But there was one man who manifested kindly attention toward the strangers, and invited them to his home. Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion, - lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom.

Many a household, in closing its doors against a stranger, has shut out God's messenger, who would have brought blessings and hope and peace." (PP p. 158).

"As you open your door to Christ's needy and suffering ones, you are welcoming unseen angels. You invite the companionship of heavenly beings." (DA p. 639).

### **WHO OFTEN BRING DELIVERANCE TO MEN?**

5. What did one angel do to deliver God's people, once? 2 Kings 19:35; 19:35
6. How were God's servants protected in Babylon? Daniel 3:23, 28; 6:22.
7. Describe how the apostle Peter was delivered from prison. Acts 12:6-11.
8. How do angels guard the righteous? Psalms 34:7; 91:11; Matthew 18:10.

Note: "A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one." (GC p. 512).

"So in all ages angels have been near to Christ's faithful followers. The cast confederacy of evil is arrayed against all who would overcome, but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day." (DA p. 240).

### **HOW DO ANGELS ASSIST IN THE WORK OF SALVATION?**

9. How do angels show their interest in the salvation of men? Luke 15:11-24; Hebrews 1:14

Note: "Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps, and to sing a song of rejoicing that another soul has accepted the invitation to the gospel feast." (COL p. 237).

10. Why are the angels present at the judgment day? Daniel 7:9,10; Ecclesiastes 5:6.

Note: An unseen angel silently watches each of our lives. Every word and deed is recorded by him in the books of heaven. He does not make a mistake. We are cautioned against challenging his record. (Ecclesiastes 5:6).

11. Do angels have a part in the second advent? Matthew 16:27.
12. At that time what will be their special work? Matthew 24:31.

## LESSON TWO

### SATAN, THE ENEMY OF GOD

**MEMORY VERSE**: “He that commits sin is of the devil; for the devil sins from the beginning.” 1 John 3:8.

**AIM**: To explain the great question as to why God allowed sin to enter His beautiful creation.

#### **INTRODUCTION**:

“To many minds the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power and in love. Here is a mystery, of which they find no explanation.” (GC p.492).

But God’s Word makes this mystery plain.

#### **WHAT IS THE ORIGIN OF EVIL AROUND US?**

1. What is sin declared to be? 1 John 3:4.

Note: “It is impossible to explain the origin of sin so as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that God was in no wise responsible for the entrance of sin; that there was no arbitrary withdrawal of divine grace no deficiency in the divine government, that gave occasion for the up-rising of rebellion. Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it. Could excuse for it be found, or cause be shown for its existence, it would cease

to be sin. Our only definition of sin is that given in the Word of God; it is ‘the transgression of the law’; it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.”

2. Who is first mentioned as sinning? 1 John 3:8, John 8:44.
3. Were there others who sinned with the devil? 2 Peter 2:4.
4. What other names are given to the devil? Revelation 12:9.

### **WHO WAS THE COVERING CHERUB?**

5. What exalted position did Satan once occupy in heaven?  
Ezekiel 28:12-15.

Note: It is clear that the statement in Ezekiel 28 refers to someone who was present in the garden of Eden. Only three persons were there – Adam and Eve and the serpent. We have already seen that one of the devil’s names is the old serpent. God did not create the devil but a very wonderful angel, who was full of wisdom and beauty. His name was originally Lucifer, meaning “the light bearer”. The description of his activities indicates that he was very musical and probably the leader of the heavenly choir. He stood next to the throne God as the anointed cherub that covered. Beauty and glory attended him. God created Lucifer in the same way as He created all His other creatures. He gave him power of choice. He could love and save God or he could refuse to do so.

6. What holy, ambitious spirit took possession of Lucifer?  
Isaiah 14:12-14, Ezekiel 28:17

Note: “Little by little, Lucifer came to indulge the desire for self-exaltation. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.” (PP p.35)

“It was a masterpiece of Satan’s deception to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in

heaven. He became dissatisfied because all the secrets of God's purpose were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned to him. By arousing the same discontent in the angel under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit and to lead also to disregard the direct commands of God". (GC p. 523).

### **WHAT CAUSED THE FALL OF SATAN?**

7. What happened in heaven as a result of Lucifer's rebellion?  
Revelation 12:7-9, Luke 10:18.
8. Where did Satan and his angels go? 2 Peter 2:4, Revelation 12:12.
9. What are we warned concerning Satan's activities today?  
1 Peter 5:8.

Note: "The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us and against whose attacks we have, in our own strength, no method of defense. . . But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people."(GC p 517).

10. Why did God not destroy Satan? 2 Peter 3:9

Note: "Even when he was cast out of heaven, infinite wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His Justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequence of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and



that the justice and mercy of God and the immutability of His law might be forever placed beyond all questions.” (PP p. 42).

### LESSON THREE

#### THE WORK OF EVIL SPIRITS

**MEMORY VERSE:** “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour.” 1 Peter 5:8

**AIM** To understand how evil spirits work against God and His truth, throughout the world.

#### **INTRODUCTION**

Lesson No. 5, First Quarter is to be read. Satan, when expelled from heaven took many of the angels with him. These have helped him in his rebellion against God.

#### **WHAT IS THE ORIGIN OF EVIL SPIRITS?**

1. Who were cast out of heaven with Satan? Revelation 12:9.
2. Where do these evil spirits live? 2 Peter 2:4; Jude 6.
3. Do they have power to work miracles? Revelation 16:13,14.

#### **DID CHRIST CONTROL THE EVIL SPIRITS?**

4. Did the demons (evil spirits) know Christ when He came to the earth? Matthew 8:29.
5. What restriction did Christ place on them? Mark 1:34; Luke 4:41.

Note: “The period of Christ’s personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness. For ages Satan with his evil angels had been seeking to control the bodies and the souls of men, to bring upon them sin and suffering; then he had charged all this misery upon God.

Jesus was revealing to men the character of God ... Satan summoned all his forces, and at every step contested the work of Christ. So it will be in the great final conflict of the controversy between righteousness and sin. While new life and light and power are descending from on high upon the disciples of Christ, a

new life is springing up from beneath, and energizing the agencies of Satan. Intensity is taking possession of every earthly element. With a subtlety gained through centuries of conflict, the prince of evil works under a disguise.” (DA p. 257).

6. How did Christ help demon-possessed people? Matthew 8:16; Luke 4:33,36.

### **WHAT WARNINGS HAVE BEEN GIVEN AGAINST EVIL SPIRITS?**

7. How are God’s children to regard those who work with an evil spirit? Leviticus 19:31; 20:6

Note: “The Hebrews were expressly forbidden to engage, in any manner, in pretended communion with the dead. God closed this door effectually when He said, ‘The dead know not anything.... Neither have they any more a portion forever in anything that is done under the sun.’ Ecclesiastes 9:5,6 .... The ‘familiar spirits’ were not the spirits of the dead, but evil angels, the messengers of Satan.” (PP p. 685).

8. Are witch-doctors and sorcerers included in this prohibition? Deuteronomy 18:10-13.

Note: “There are many who become restless when they cannot know the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive them nearly distracted. They give way to their rebellious feelings concerning that which has not been revealed ... God is not pleased with this course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future reveals a lack of faith in God, and leaves the soul open to the suggestions of the master-deceiver. Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages, he can reason from cause to effect, and often forecast, with a degree of accuracy, some of the future events of man’s life. Thus he is enabled to deceive poor, misguided souls, and bring them under his power, and lead them captive at his will.” (PP p. 687).

9. Will the evil spirits be active in the last days? 1 Timothy 4:1, Revelation 12:12.

Note: “Acquainted, as they are, with the laws of nature, Satan and his angels raise storms and scatter disease and death as far as lies within their power; and, as enemies of God, they likewise pervert the truth and disseminate error, as far as possible. Far better, also, than the inhabitants of the world, do they know that the end of all things is fast approaching and that their time to work is short.” (BR p. 522).

10. How are Satan’s activities described? 1 Peter 5:8; 2 Corinthians 11:14.

NOTE: “As the crowning act in the great drama of deception, Satan himself will personate Christ .... In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness .... The shout of triumph rings out upon the air, ‘Christ has come! Christ has come!’ Only those who have been diligent students of the Scriptures, and who have received the love of the trust, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise.” (GC p. 624, 625).

11. How can the Christian be victorious in fighting against the evil spirits? Ephesians 6:11-13.

12. What promise has Christ given for victory? Luke 10:19, 20.

#### LESSON FOUR

#### THE STATE OF THE DEAD

**MEMORY VERSE**: “The dead know not anything? Ecclesiastes 9:5.

**AIM**: To find out what the Bible teaches concerning life after death.

#### **INTRODUCTION**

We have studied much on how man is to live his life on earth, and in this lesson we will find out what happens to him when he dies. Does he continue to go on living in another state?

#### **WHAT IS THE REAL NATURE OF MAN?**

1. From what was man made? Genesis 2:7, first part.
2. What act of God made man a living soul? Genesis 2:7, last part.

Note: The “living soul” was not put into man. When God breathed into Adam, he came alive and so “became” a living soul. In other words, nothing functioned in his new body until the breath of life came inside and caused the lungs to expand, the blood to move, the heart to beat, the brain to think, the eyes to see, etc. No “immortal” was put into man.

3. Do others, besides man, have the breath of life? Does this make them immortal? Genesis 7:21,22; Ecclesiastes 3:19.
4. What other expression is used for the “breath of life”? Job 27:3.

### **WHAT IS MAN’S STATE IN DEATH?**

5. When man gives up the breath, or spirit, what becomes of him? Ecclesiastes 12:7.  
Note: The breath, or spirit, leaves man’s body at death. It is not a conscious thing; it is only air. The body cannot continue to live without breath and so returns to the dust. Man has then ceases to exist, except in the mind, plan and purpose of God through Christ. God can recreate him when He sees fit to do so.
6. Does man know anything in death? Psalms 6:5; 115:17; 146:4.

Note: The Bible does not teach that, at death, man goes either to heaven or to purgatory. Such teaching is the result of the devil’s lie in the Garden of Eden. If man did go to either heaven or purgatory at the time of death, there would be no need for a judgment or resurrection or of the second coming of Christ. These great teachings prove that man waits in the grave until his appointed time. See Job 14:14.

7. How complete is the silence of death? Ecclesiastes 9:5, 6.
8. What word does the Bible use to describe man’s condition in death? John 11:11-14; Daniel 12:2; 1 Thessalonians 4:13.

Note: If, when Lazarus died, he had gone to heaven, it would not have been kind of Christ to bring him back to this sinful, unhappy world. When Lazarus came forth from the grave did he describe the glories that he had seen in heaven? No. He had seen nothing. He had been completely unconscious, and dead, for four days. The Bible terms death a “sleep”. In healthy sleep one remembers nothing from the time that he loses consciousness until he awakes. Even so is death.

Death is a natural condition that follows life, as sleep follows consciousness. It is not something mysterious.

### **WHERE ONLY IS ETERNAL LIFE TO BE FOUND?**

9. Who only has immortality? 1 Timothy 6:15, 16.

Note: God is the only being who possess original life, or eternal life, or immortality, in Himself. All other created beings, - angels or men – must receive it from God.

10. How is immortality made available to us? 2 Timothy 1:10.

11. To whom is eternal life promised? Romans 2:7.

12. Who will give us eternal life? John 14:6; John 10:27,28; 1 John 5:11, 12.

### **LESSON FIVE**

### **WITCHCRAFT**

**MEMORY VERSE:** “For God has not given us the spirit of fear; but of power, and of love, and of a sound mind.” 2 Timothy 1:7

**AIM:** To show that witchcraft is a product of Satan and is unconditionally condemned by God.

### **INTRODUCTION**

The devil and his angels are at war with God. Their plan is to put fear into men’s hearts, so that they will live in bondage to heathen customs and never know the freedom enjoyed by a child of God.

### **DOES FEAR GIVE ONE FREEDOM?**

1. Into what bondage did Israel sink when they departed from God? Psalms 106:35-37
2. To whom are all sacrifices offered which are not commanded by God? 1 Corinthians 10:20.

### **WHAT ARE THE RESULTS OF WITCHCRAFT?**

3. What command had God given regarding those practicing witchcraft? Leviticus 19:31; 20:27

NOTE: “God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed ..... to hold communication with the dead. But the ‘familiar spirits’ ..... Are declared by the Bible to be the ‘spirits of devils’. The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death.” (GC p. 556).

4. How did King Saul transgress this command? 1 Samuel 28:3, 7-20.

Note: Saul did not talk to Samuel but to an evil spirit impersonating him. The prophet Samuel was dead. “The dead know not anything.” Therefore Samuel could not talk. The women offered to “bring up” Samuel. She did not have power over the grave; that belongs to Christ alone. Even if Samuel had been resurrected (of which there is no record) would God have allowed him to return to earth at the command of an evil spirit? God had already refused to communicate with Saul so how could He allow an agent of Satan to do this for Him? That night, in the cave, an evil spirit pretended that he was Samuel. Saul was completely discouraged by the interview and shortly afterwards took his own life.

5. What is the record of King Saul’s disobedience to God’s command? 1 Chronicles 10:13.

6. What other king of Israel sought help of a witchdoctor and with what result? 2 Kings 1:2, 16.

7. Will reliance on witchcraft keep one out of the kingdom of God? Galatians 5:19-21.

Note: Witchcraft is included in this long list of the sins of the flesh which will keep one out of the kingdom of God. To believe in the power of witchcraft, and to live in fear of it, is just as offensive to God as to engage in its actual practice.

8. Who are mentioned as being reserved for the lake of fire? Revelation 21:8

Note: Besides the sorcerers who are consigned to the lake of fire are included those who are afraid of their spells, medicines, the evil eye, etc.

### **WHAT PROTECTION DOES GOD OFFER AGAINST WITHCRAFT?**

9. To whom should God's people continually seek? Isaiah 8:19,20
10. Do we need to live in fear of being bewitched? Numbers 23:23
11. What promise of divine protection is given? Psalms 91:1-16.  
Note: We should learn to repeat this whole Psalm from memory.
12. Has the fear of man any part in the life of a Christian? 2 Timothy 1:7; 1 John 4:18.

### **LESSON SIX**

Those in need of detailed outline of lessons check the contact emails below.

#### **What Is Intercession?**

#### **Why is Intercession Important?**

### **LESSON SEVEN**

#### **Factors Affecting Prayer for the Sick-3**

1. **God's goodness:** Ps 103:13 "As a father has compassion on his children, so the Lord has compassion on those who fear him." God has compassion on His creation, and doesn't need to be begged or bargained with in order to respond to the needs of His people.
2. **God's pity and compassion:** Matt. 20:34 "Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him."
3. **Sin in the life:** Ps 66:18 "If I had cherished sin in my heart, the Lord would not have listened." A relationship with God enhances one's prayer life.
4. **Insensitivity to the needs of others:** Pro 21:13 "If a man shuts his ears to the cry of the poor, he too will cry out and not be answered." Prayer involves God speaking to the heart, sensitizing one to the needs of others.
5. **Opposition to God's Will:** Pro 28:9 "If anyone turns a deaf ear to the law, even his prayers are detestable." Prayer is a two-way street in relationship with God that produces a willingness to make God Lord of one's life.
6. **Unwillingness to listen to God:** Zech 7:13 "When I called, they did not listen; so when they called, I would not listen." Unwillingness to follow the leading of God in the life can result in God not responding to one's prayers.
7. **Asking selfishly:** Ja 4:3 "When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures." This principal is in direct opposition to the prosperity model advocated by some. We are to ask for things that are for the glory of God and the benefit of others.
8. **Satan is the ruler of this world:** John 12:31 Satan is the ruler of this world so God has limited Himself in what He can do. If He would intervene every time

His people face sickness, death or problems Satan would call foul and accuse God of taking over his kingdom.

9. **The overlapping kingdoms:** The Kingdom of God has come, but not in its fullness, God's power has broken in on the present evil age, but not completely. We taste and see the goodness and power of God, but only partially, therefore, while we can experience healings, miracles and the power of God here and now, it is not complete or in all cases.
10. **Satan is the designer and spreader of evil, sickness and death:** Mt 13:38, Job 1:11, 1 Pe 5:8. Since Satan is the ruler of this world and it is he who brings every kind of misery, sickness and disease, we must always remember that it is not God withholding His goodness, but rather Satan working the results of his kingdom that cause the problems in life. Therefore, if anyone is to be blamed for suffering in this world it is the devil, and not God.
11. **We receive little because we ask for little:** Ja 4:2 "You do not have, because you do not ask."
12. **If we do not bring our petitions to Christ it also shows a lack of trust or understanding of God:** 2Chron. 16. When Asa, king of Judah was sick and **only** consulted the doctors, God was not happy with that. God and medicine are not mutually exclusive. We need to trust in God, ask Him for healing and also make use of medical knowledge and science.

LESSON 8 Those in need of detailed outline of lessons check the contact emails below.

### **Prayer for the sick-2.**

LESSON 9

### **Learning to Pray for the Sick-1**

#### **Introduction**

#### **Jesus Modeled a Healing Ministry**

#### **Jesus' Healing Was Motivated by Compassion**

Several texts mention that Jesus was moved by compassion and pity for the sick (Matt 9:35, 36; Matt 20:34).

#### **Jesus Could Do More in the Presence of Faith**

#### **Skepticism Limits the Healing Power of God**

Skepticism and doubt seemed to limit what Jesus could do. When he visited Nazareth the people knew he was the son of Joseph, the carpenter. They knew who he was, they doubted all they had heard about him, so they wanted a sign. So it seems that faith is at least part of the equation of what is necessary for God to heal today (Luke 4:16-30).

#### **Jesus Used Many Patterns and Methods**

Jesus used many patterns when he healed people. Sometimes he touched them, other times he spoke a word, said a prayer, declared the person whole, told them to go do something like show themselves to the priests, use spittle, made mud and placed it on the blind eyes, or told them to get up in an act of faith. These various methods have an important message for us in that people are always looking for a magic formula, hoping



that if we say the right phrase, or do things in the right order that God will heal—that's magic, not religion. You and I cannot manipulate God into doing anything. We have no power to heal anybody of anything. Our responsibility is to be faithful in bringing people to Jesus and placing them in his care and keeping.

### **Jesus Frequently Directed the People He Healed to Get Medical Proof**

When Jesus healed the ten lepers, he directed them to go show themselves to the priests. The priests of that day were a type of health officer to make sure that people with contagious diseases were not out and about in society. As you pray for people God will heal, but when people come to you and tell you that they are healed, you would be better advised to have them go back to their doctors for confirmation. Never take anyone off medication—you are not a doctor, and to do so is unethical. The doctors that put people on medication can also attest to a change in condition and take people off medication.

### **Jesus Prayed More Than Once for Some**

There is one story in the book of Mark (8:22-26) that is a great encouragement to me for it tells how Jesus spit and put his hands on the eyes of the blind man, but when he asked if he could see, he replied that he saw people who looks like trees—blurry and out of focus. Jesus touched him the second time and this time he could see normally. This should be an encouragement to us to persevere in our prayer for sick people. Not all will be healed immediately, so we should be willing to pray more than once.

Elisha also had to pray and lay on the dead son of the Shunammite woman two times (2 Kgs 4:34, 35). These stories show that praying more than once or repeatedly are alright, and sometimes may be necessary for God to work through our prayers.

### **Fasting and Prolonged Prayer Is Sometimes Needed**

The encounter that the disciples had with the demonized boy while Jesus, Peter, James and John were up on the Mountain of Transfiguration also show the importance of being ready each and every moment. We never know when we will be called on to pray for the sick or deliver someone from Satan. Matthew's account of this incident talks about faith, Luke's Gospel says prayer was needed, but instead of preparing for ministry, spending time in prayer, building their trust in God the disciples had been arguing over who was the greatest.

### **Jesus Intended His Followers to Be Involved in Bringing Healing to Others**

Next, let's look at some of the biblical support for the idea that Jesus intended his followers to do the same type of ministry that he did.

Jesus Chose Twelve to Be With Him  
Jesus Modeled a Ministry that  
Brought Healing to People  
Even After the Death of Christ  
Healings and Miracles Continued

**Common Questions about Healing**  
**IS SICKNESS ALWAYS CAUSED BY SIN?**

**Practical Suggestions**

1. Develop an ear for listening to what people are saying. People will often tell you about problems, sickness, and weaknesses. How many of you have said, "I'll be praying for you." Never say that again, instead pray right then and there for them. On the phone, be e-mail, in the parking lot, in the church foyer, stop and pray.
2. Touching or laying on of hands. Comforting. Be discreet with opposite sex.
3. Never take anyone off their medicine. Not your responsibility, not ethical. Send them back to their family doctor.
4. The process: ask questions so you can pray more specifically. When did this begin? What else was happening in your life? Do you have anyone you are angry at, have refused to forgive, or are harboring bitterness towards?
5. Ask what do you want Jesus to do for you? Tom Stiles
6. Cancer: pray for peace first. Pray for spouse.
7. Thy will be done.
8. Soaking prayer

Practice: volunteer

Organize Small groups

LESSON 10

***How Today's Music Influences Youth***  
**Outline**

**I. Introduction**

1. Influences of The Past: A History of Rock and Roll
2. Characteristics and effects of "rock" upon society

**II. Issues**

1. Influence of Music Upon the Body
2. Influence of Music Upon the Mind
3. Influence of Music Upon the Spirit/Spiritual

**III. Proposed Resolution of Issues**

1. Biblical Principles governing music

**IV. Questions and Answers**

Influence of Entertainment Television

Adapted from **Proof Positive**

by Dr. Neil Nedley

Seventeen dangers of watching entertainment television caused by fluctuating light which he calls "the rapid change of reference scene":

- ☐ Hypnosis
- ☐ Reduced interest in reading and learning
- ☐ Weakened brain power
- ☐ Promotion of poor lifestyle habits (smoking, drinking, eating, morals, etc.)

- ☐ Obesity
- ☐ Increased daydreaming
- ☐ Weakened creativity
- ☐ Reduced power of discrimination— inability to tell right from wrong
- ☐ Conditioning to non-reaction response (laugh at rape, crime)
- ☐ Violence is lightly regarded
- ☐ Irritability
- ☐ Increased aggression
- ☐ Acceleration of sexual activity
- ☐ Addictive
- ☐ Reduces time for productivity
- ☐ Less family time
- ☐ An adverse affect upon spiritual pursuits

### **Influence of the Authentic and the Counterfeit**

#### **AUTHENTIC WORSHIP (Influenced by God's Character)**

- a. Faith
- b. Truth
- c. Reverence
- d. Obedience
- e. Respect
- f. Love
- g. Purity
- h. Honesty
- I. Truthfulness
- j. Contentment
- k. Reverence
- l. Rest
- m. In spirit and truth

#### **COUNTERFEIT WORSHIP (Influenced by Satan's Character)**

- a. Doubt
- b. Error
- c. Irreverence
- d. Disobedience
- e. Disrespect
- f. Hate
- g. Sensuality
- h. Dishonesty
- I. Falsehood
- j. Malcontent
- k. Celebration
- l. Restlessness
- m. Carnal

#### **2) Music Characteristics**

- a. Spiritual
- b. Elevating
- c. Unites
- d. Intellectual & emotional
- e. Stress on melody
- f. Total well being
- g. Refines
- h. Sacred
- I. Emotions

#### **2) Music Characteristics**

- a. Carnal
- b. Gratifies senses
- c. Divides
- d. Emotional
- e. Stress on beat
- f. Harms, destroys (mind, body, spirit)
- g. Degrades
- h. Religious
- I. Passions

### **PRINCIPLES OF GOOD MUSIC**

Not all religious music is good and not all secular music is bad. When the following principles are applied to both types of music, one can make choices to accommodate

individual, corporate, and cultural tastes. All music should be judged by the standard set forth in Philippians 4:8 with consideration given to:

**1. Context:** A philosophy of music that is based upon the Christian values and doctrinal beliefs of the Seventh-day Adventist Church and socially conscious.

**2. Function and Appropriateness:** Music that will meet both spiritual and social needs for the nurturing, edification, and growth of the collective body.

**3. Performance:** A demonstration of knowledge, understanding, and skill by effectively communicating the intended message of the music.

**4. Decorum:** Stage presence of the performer as well as the *respect* (manners) of the listeners, both of which have a tremendous impact upon behavior.

**5. Style:** A knowledge and understanding of style as it pertains to musical composition. Since the music industry labels music “religious” because of the lyrics (not the music), it is imperative that musicians be trained to assess both lyrics and music in order to avoid mixing the holy with the profane. Our music should be *distinctly different* from the world and should represent who we are and whose we are—Seventh-day Adventist Christians. Cultural traits are merely incidental and should not be the focus or the motivation for choice.

**6. Lyrics:** Messages that ascribe praise to God and reinforce the doctrines and beliefs of the church as well as reinforce moral values (secular music), both of which should edify and uplift the listener.

**Good music is that which:**

- 1) Embodies the principles of God’s character (faith, truth, reverence, obedience, respect, love, purity, honesty, truthfulness, contentment)
- 2) Can be performed or listened to in the presence of God
- 3) Enhances spiritual and intellectual growth and development
- 4) Will not mix the holy with the common or profane
- 5) Will be appropriate for the occasion
- 6) Will not be harmful to the body, mind, or spirit
- 7) Has artistic qualities--a balance between rhythm, melody, and harmony
- 8) Will stand the test of time

.....

## LESSONS TAUGHT TO THE RUSANGU SECONDARY COMMUNITY

### LESSON ONE

#### ENCOUNTERING SPIRITUALISM WITH SPIRITUALITY

**SPIRITUALISM:** The belief that the spirits of the dead people can communicate with the living, especially through mediums.

Religious beliefs emphasizing spiritual matters: A system of belief that emphasizes the spiritual (relating to the soul or spirit, usually in contrast to material things, relating to religious or sacred things rather than worldly things) nature of existence.

the philosophical doctrine that all reality is spiritual, not material.

**Spirituality:** the quality or condition of being spiritual

Be sober; be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. (1 Peter 5:8 NKJV)

#### Cults, Comets, & the Devil's Greatest Lie!

---

**Att. Step** - It was the weekend of March 22, 23, 1997. As the Comet Hale-Bopp grew bright in the sky, 39 members of the Heaven's Gate Cult joined in a mass suicide, the largest in US history.

#### I. Heaven's Gate or Death's Dark Hole?

1. The suicide was orchestrated by former choir director, Mary Applewhite
2. He had convinced his followers that in dying, they would ascend on a cloud of light to a higher plane, perhaps to a space-ship hidden behind
  - a. It happened in 1 of the wealthiest areas in US (Rancho Santa Fe) on the northern side of San Diego
3. Dressed in black pants, flowing black shirts, new black Nikes, the 39 victims ranged in age from 26 to 72. (21 women & 18 men)
  - a. The suicide was so well organized; they died in shifts (15+15+7+2)
4. The group had suitcases packed w. clothes, spiral notebooks, & for some reason, lip balm.
  - a. For some unknown reason, each had some ¼'s & \$5 bill in pocket.
5. Apparently, the group began to kill themselves on the weekend of Mar. 22, 23, time when Hale-Bopp was making its closest approach to earth
  - a. That weekend was also full moon, & Palm Sunday, the beginning of the Christian Holy Week.
  - b. Shrouds placed on the corpses were purple, color of Passiontide, or for New Agers, the color of those who have passed to a higher plane.
6. From notes & videos prepared before the suicide, the 39 members of the cult all apparently willingly & cheerfully took part in what they termed "escaping their containers"--their bodies--so they could go on to the next level
7. Exactly where they were hoping to go after death is uncertain, but two things are very clear:

**A. They did not believe that the death is the end of life!**

**B. They did not believe what the Bible says about death!**

#### II. Voices from the Spirit World

Isa. 8:19 - Seek God not the dead

Isa. 8:20 - "To the law and to the testimony..."

**-What does the Bible say about the spirits of the dead?**

**-Do they live on somewhere?**

**-If so, can they communicate with us?**

**-Can they come back to visit us?**

Job 7:9,10 - spirits of the dead don't come back

(Compare Job 7:9 with Job 14:12; 2 Pet. 3:10; Rev. 6:14)

Job 16:22 - I shall go to where I cannot return

Eccl. 9:5 - The dead don't know ANYTHING!!

**-Who then is talking to us if it's not our loved ones?**

**-Who would want to deceive grieving loved ones?**

**-Who deceived the Heaven's Gate Cult to commit suicide?**

II Cor. 11:14 - devil able to transform himself...

1. If can do that, can assume form of dead relative

@ Missionary mother in Africa...

Rev. 16:14 - Spirits of devils, working miracles...

### **III. Man's Nature**

What really happens when someone dies?

**-Is there some part of man that lives on?**

**-What kind of Inherent Nature does man possess?**

**-Does man have mortal nature or immortal nature?**

1. Dictionary: Mortal = subject 2 death / Immortal = Not subject 2 death

2. Did God create man with nature that can't die? / Is man immortal?

I Tim. 6:15,16 - who ONLY hath immortality

1. Only God has that inherent power of eternal existence

2. From God, flows life to all other creatures in universe

Rom. 6:12 - let not sin reign in your **mortal** body (Job 4:17)

1. According to Bible, man is MORTAL

**Maybe talking about the body. But WITHIN body is immortal soul**

Ezek. 18:4, 20 - the soul that sins shall die

1. Immortal = not sub. to death. So soul is NOT immortal

2. This may be shocking to some. Have been taught opposite

3. Soul or Spirit used 1700x in Bible, not once call immortal / undying

**\* Bible does teach A RESURRECTION**

John 5:28,29 - hour is coming [not here yet] when all IN THE GRAVE

**But what about the spirits, & the voices of the dead?**

**-Could it be that the voices & visions that are becoming so popular in the world are not from God?**

**-Could it be that spirit of dead = spirits of devils . . . ?**

**Could it be that some evil mastermind is seeking to deceive the world, & has laid the foundation for his deceptions by telling a lie about death?**

### **IV. The Devil's Greatest Lie**

1. First lie ever told was on this subject of what happens after death.

a. Devil is the Father of lies (John 8:44)

Gen. 3:1-4 - "Ye shall NOT SURELY die..."

1. What was the voice speaking to Eve from the serpent?
2. What had God said?

Gen. 2:17 - "...Ye shall SURELY die."

1. Someone disagreed with God. Who?
2. Who lied? (God or devil?)
3. The Devil has been working to uphold his lie ever since.
4. Almost every religion on earth believes in and teaches the Immortal soul
  - a. Egyptians, Babylonians, Greeks, Romans, Aztecs, American Indians, Chinese, Islam, Buddhism, Hindus, SATANISTS
  - b. Even Christians, many of them, have accepted that teaching, which rests solely upon the lie of Satan.

At Readers Digest - "There Is No Death" one of America's great preachers. Said the same thing as serpent - **You don't really die at all. It may seem like death, but you really keep on living & know more afterward than you did before.**

**\* That Teaching lays the foundation for spiritualism**

E.W. Sprague, Spiritualist - "Spiritualism says that the dead know more than the living. [Eccl. 9:5] 'And the serpent said unto the woman, ye shall not surely die.' Genesis 3:4. In this, as in many other Bible passages, the Devil told the truth and the Lord is in error."

## **V. Modern Spiritualism**

### **A. Defined**

1. Spiritualism = the belief or doctrine that the spirits of the dead communicate with the living, esp. through mediums.
  - a. Things associated with spiritualism: New Age, Reincarnation, ESP, Magic, Occultism, Astrology, Witchcraft, Satanism
  - b. The New Age has its roots in 19th century spiritualism

### **B. Origin (1848)**

1. Mod. spirit. originated in little cottage in Hydesville NY
2. John Fox & family often heard strange rappings & noises
3. 15 yr. old Margarita grew bold 1 day, & snapping her fingers several times, called out, "Do as I do." Immediately volley of rappings followed
4. A system of communication was developed
5. 1<sup>st</sup> real message rapped out by strange presence, summarizes the basic claim of spiritualism in all its forms.

`We are all your dead relatives & friends.` - **they were demons**

@ Marker: "THERE IS NO DEATH" - "THERE ARE NO DEAD"

1. Spiritualism quickly spread across USA - 5 yr., 30,000 mediums

**B. Teaching** (Two claims: from Spiritism History & Phenomena)

SPIRITISM CLAIMS THE DEAD ARE NOT DEAD - "The fundamental principal of spiritism is that human beings survive bodily death, and that occasionally, under conditions not yet fully understood, we can communicate with those who have gone before." -J. Arthur Hill, Spiritism History, Phenomena, and Doctrine, p. 25.

- Sir Oliver Lodge (prominent spiritist) - "THERE IS NO DEATH IN THE GRAVEYARD. I have frequent talks with the dead. I cannot doubt that people live after death, for I frequently talk with them."

**-Who is he talking to?**

Ecc. 9:5 - the dead don't know anything

**C. Scripture Safeguard**

1. To be kept from the deceptions of spiritism, extremely important to know what Bible teaches about death & "so-called" spirits of dead

**-Is there hope beyond the grave? (Rev. 1:18 - keys of death)**

**-When do we receive immortality?**

1 Cor. 15:51-55 - Immortality when Jesus comes - the resurrection!

**VI. Warning!**

Deut. 18:10-12 - spiritist an abomination to God- "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. "For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. (Deuteronomy 18:10-12 NKJV)

**? Why should God issue such a strong warning against those who might put us in contact with the dead?**

**-Why did God order their execution?**

**-Why does God forbid us to consult our departed loved ones, if they are alive & can talk to us?**

- 1. Because God knows supposed spirits of dead are spirits of demons.

**-What really happens after death then?**

**-Where do the dead go?**

**-What about the rich man and Lazarus?**

**-What about the thief on the cross?**

**-What about clinical death (NDE)?**

**VII. Close**

1. Heaven's Gate Cult leader got started by a NDE!

**-What about Near Death Experiences?-**

**LESSON TWO**

**MUSIC**

**Outline**

**I. Introduction**

1. Influences of The Past: A History of Rock and Roll
2. Characteristics and effects of "rock" upon society

**II. Issues**

1. Influence of Music Upon the Body
2. Influence of Music Upon the Mind
3. Influence of Music Upon the Spirit/Spiritual

**III. Proposed Resolution of Issues**

1. Biblical Principles governing music

**IV. Questions and Answers**



## **Influence of Entertainment Television**

from **Proof Positive**

Dr. Neil Nedley

Seventeen dangers of watching entertainment television caused by fluctuating light which he calls “the rapid change of reference scene”:

- Hypnosis
- Reduced interest in reading and learning
- Weakened brain power
- Promotion of poor lifestyle habits (smoking, drinking, eating, morals, etc.)
- Obesity
- Increased daydreaming
- Weakened creativity
- Reduced power of discrimination— inability to tell right from wrong
- Conditioning to non-reaction response (laugh at rape, crime)
- Violence is lightly regarded
- Irritability
- Increased aggression
- Acceleration of sexual activity
- Addictive
- Reduces time for productivity
- Less family time
- An adverse affect upon spiritual pursuits

## **Influence of the Authentic and the Counterfeit**

### **AUTHENTIC WORSHIP (Influenced by God’s Character)**

- a. Faith
- b. Truth
- c. Reverence
- d. Obedience
- e. Respect
- f. Love
- g. Purity
- h. Honesty
- I. Truthfulness
- j. Contentment
- k. Reverence
- l. Rest
- m. In spirit and truth

### **2) Music Characteristics**

- a. Spiritual
- b. Elevating
- c. Unites
- d. Intellectual & emotional
- e. Stress on melody

### **COUNTERFEIT WORSHIP (Influenced by Satan’s Character)**

- a. Doubt
- b. Error
- c. Irreverence
- d. Disobedience
- e. Disrespect
- f. Hate
- g. Sensuality
- h. Dishonesty
- I. Falsehood
- j. Malcontent
- k. Celebration
- l. Restlessness
- m. Carnal

### **2) Music Characteristics**

- a. Carnal
- b. Gratifies senses
- c. Divides
- d. Emotional
- e. Stress on beat

f. Total well being  
g. Refines  
h. Sacred  
I. Emotions

f. Harms, destroys (mind, body, spirit)  
g. Degrades  
h. Religious  
I. Passions

## PRINCIPLES OF GOOD MUSIC

prepared by

Dr. Eurydice V. Oysterman

Not all religious music is good and not all secular music is bad. When the following principles are applied to both types of music, one can make choices to accommodate individual, corporate, and cultural tastes. All music should be judged by the standard set forth in Philippians 4:8 with consideration given to:

**1. Context:** A philosophy of music that is based upon the Christian values and doctrinal beliefs of the Seventh-day Adventist Church. and socially.

**2. Function and Appropriateness:** Music that will meet both spiritual and social needs for the nurturing, edification, and growth of the collective body.

**3. Performance:** A demonstration of knowledge, understanding, and skill by effectively communicating the intended message of the music.

**4. Decorum:** Stage presence of the performer as well as the *respect* (manners) of the listeners, both of which have a tremendous impact upon behavior.

**5. Style:** A knowledge and understanding of style as it pertains to musical composition. Since the music industry labels music “religious” because of the lyrics (not the music), it is imperative that musicians be trained to assess both lyrics and music in order to avoid mixing the holy with the profane. Our music should be *distinctly different* from the world and should represent who we are and whose we are—Seventh-day Adventist Christians. Cultural traits are merely incidental and should not be the focus or the motivation for choice.

**6. Lyrics:** Messages that ascribe praise to God and reinforce the doctrines and beliefs of the church as well as reinforce moral values (secular music), both of which should edify and uplift the listener.

### Good music is that which:

- 1) Embodies the principles of God’s character (faith, truth, reverence, obedience, respect, love, purity, honesty, truthfulness, contentment)
- 2) Can be performed or listened to in the presence of God
- 3) Enhances spiritual and intellectual growth and development
- 4) Will not mix the holy with the common or profane
- 5) Will be appropriate for the occasion
- 6) Will not be harmful to the body, mind, or spirit
- 7) Has artistic qualities--a balance between rhythm, melody, and harmony
- 8) Will stand the test of time

## BIBLE STUDIES FOR THE TWO SABBATH AFTERNOONS A STRATEGY FOR BIBLICAL HANDLING OF SPIRITUALISM AT RUSANGU SECONDARY SCHOOL

Much of the world today has become engrossed with the subject of devil possession and the casting out of devil (exorcism). Books on the subject have reached the “best seller”

list and films that scare millions have grossed fortunes from the producers. It is not surprising that Adventists also have taken a renewed interest in matter.

The Bible is very clear that there is such a thing as devil possession. The casting out of devils formed a part of Christ's ministry and part of the ministry of the early Apostles. The particular reason why this would be so in the time of Christ becomes evident when we consider the following: *Desire of Ages* pp. 36, 37

It was into such a depraved world, almost completely given over to the domination of the Evil One, that Christ came to do battle and to throw back the terrible forces of sin that had almost enslaved the whole human race. The fight was a fierce one. Satan challenged Christ at every step.

It is sometimes urged that in present-day society also – both heathen and Christian – where devil possession forms such a large part of the thinking of the people, and where so many miracles are both performed and appear to be performed, Christians too, should be able to counter such evidences and beliefs by miracles, signs, wonders, and their own genuine evidences of the reality of the casting out of devils, etc.

However, this is not so. There is an important fundamental principal involved here that all Christians should be conscious of. After the New Testament was written, God began to wean His people away from miracles, signs, wonders and demonstrable evidences, to a complete reliance on his word alone.<sup>2</sup> *selected messages*” pp. 54, 55,

However, although the above is true as a general principle and as a general guideline for God's method (Note: Mrs. White never claimed to work miracles – see 2 S.M. p. 54) Nevertheless there are emergency situations where God's people may be trusted into a position in which God indicates they are to use His power to rescue a pleading soul from physical, mental, or spiritual domination by the Evil One

It is in this special area that care needs to be taken to distinguish between what is actual devil possession and what is not.

Among the modern Charismatic (“tongues”) movements particularly, the casting out of devils is widely featured. Aspects that accompany these practices often fall into a pattern of-.

- (1) *Physical restraint of the sufferer who may possess amazing strength*
- (2) *Long period of praying*
- (3) *Direct questioning of the evil spirits (as to their names etc.)*
- (4) *A loud or stern command to such spirits, given in the name of Christ, ordering them to depart.*

Dramatic results frequently accompany these sessions. Such as practices are also fairly widely seen in the Roman Catholic and Anglican churches and in many other communions.

What is really genuine and what is mistaken? A warning is implicit in the following:-

*Selected messages" p. 45*

## **HOW THEN MAY WE RECOGNISE DEVIL-POSSESSION?**

### **IN SUMMARY**

1. Through the holy spirit Christ is just as present here on earth today as he was when here in person – ever ready to heal and save and protect from all the powers evil
2. Satan is a defeated foe-defeated at the cross. Christ is victorious.
3. Satan has so counterfeited healings, miracles, and the casting out of devils that “*we cannot now work in this way*” (2 S.M. 54, 55).
4. In a crisis situation when faced with puzzling and unusual manifestations care must be taken not to confuse devil-possession with the various forms of psychosis, drug-reaction, epilepsy and hysteria.
5. There is no pattern in the Bible that would suggest that the devil possesses more women than men. As a matter of strict record the bible lists twice as many cases of men than of women being “possessed”
6. Satan is not permitted to possess people capriciously (just as he likes without a reason), or to possess a person by force (2 S.M. 353) Satan can only possess people “who voluntarily choose to serve him” (5 bible commentary, 557)
7. When, in the name of Jesus, evil spirits are ordered to depart deliverance is immediate. They do not depart one by one over a period of time. The bible pattern on this is clear. A defeated Satan cannot stand before the mighty Christ, his conqueror. Such deliverance is not only immediate but also absolute
8. There is no record or pattern suggesting the need of physical restraint of the one devil-possessed. Once word in God’s name is sufficient.
9. There is no pattern for conversation with or questioning of, evil spirits. The less we have to do with these evil entities the better.
10. We are not to be pre-occupied with thoughts about Satan. This is a terrible danger,(see D.A. p. 493; M.H p. 94; 2.S.M p.45)
11. Christians today are not to “*look for miracles..... they are to take their stand on the living word, ‘it is written’*”. (2S.M.54,55; G.C. 7, 593, 594)
12. Christians are ever protected by God and His angels. “*The wicked one cannot break through the guard which God has stationed about His people.*” (G.C. 517) *Thus we can have perfect peace in Jesus who is intercession for them.*” (Eph. 3:20)

***With a savior like this what have we to fear?***

## REFERENCE LIST

- Aldridge, S. (1978). *The peoples of Zambia*. London, UK: Heinemann Educational Books.
- Baldwin, T. J. (2005). Faith, reason, and the Holy Spirit in hermeneutics. In G. W. Reid (Ed.), *Understanding Scripture: An Adventist approach* (p. 20). Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists.
- Barduille, R. (1992). *Research on Zambian women in retrospect and prospect: An annotated bibliography*. Lusaka, Zambia: The Swedish International Development Agency (SIDA).
- Bartholomew, J. & Son et al. (1872). (Ed.). *The concise atlas of the world*. Edinburgh, Scotland: Times Newspapers.
- Berra, Y. (2004). *Logic model development guide*. Battle Creek, MI: W. K. Kellogg Foundation.
- Binnendijk, A. (2000). *Result based management in the development cooperation agencies: A Review of Experience—Executive Summary*. The Development Assistance Committee (DAC): Working Party On Aid Evaluation. Paris, France: OEDC.
- Block, M. J., *Policy and planning*, Retrieved June 9, 2014, from <http://adaptive-energy-solutions.com/resources-2/>
- Blonds, L. (2009). *Zambia traditional tribal ceremonies: 2009 highlights*. Retrieved June 3, 2014, from <http://luangwablondes.webs.com/zambiatribalceremonies.htm>
- Brooks, H. (1969). *The new book of knowledge: The children's encyclopedia* (Vol. 2, p. 115). New York, NY: Grolier.
- Central Intelligence Agency (CIA). (2014). *World factbook*. Retrieved June 22, 2014, from [http://www.theodora.com/wfbcurrent/zambia/zambia\\_people.html](http://www.theodora.com/wfbcurrent/zambia/zambia_people.html)
- Chondoka, Y. A. (1988). *Traditional marriages in Zambia: A study in cultural history*. Ndola, Zambia: Mission Press.

- Coleman, G. (1989). Logical framework approach to the monitoring and evaluation of agricultural and rural development projects. *Project Appraisal December 1989*. Retrieved June 10, 2014, from [http://eacea.ec.europa.eu/tempus/doc/objective\\_en.pdf](http://eacea.ec.europa.eu/tempus/doc/objective_en.pdf)
- Communication Department of the General Conference of the Seventh-day Adventist Church. (2005). *Statements, guidelines and other documents*. Silver Spring, MD: Review and Herald.
- Dayton, E. R., & Fraser, D. A. (1990). *Planning strategies for world evangelization*. Grand Rapids, MI: Eerdmans.
- Dederen, R., Vyhmeister, N. J., & Reid, G. W. (1999). *Handbook of Seventh-day Adventist theology* (Vol. 12, pp. 325, 326). Hagerstown, MD: Review and Herald.
- Department for International Development. (2002). *Tools for development: A handbook for those engaged in development activity*. London, UK: Department for International Development.
- Dey, P., Hariharan, S., & Brookes, N. (2006). Managing healthcare quality using logical framework analysis. *Managing Service Quality*, 16(2). Retrieved October 29, 2014, from <http://www.emeraldinsight.com/doi/abs/10.1108/09604520610650655>
- Dick, D. R., & Dick, B. (2001). *Equipped for every good work: Building a gifts-based church*. Nashville, TN: Discipleship Resources.
- Encarta Dictionary*. (2009). Encarta Microsoft Corporation. Retrieved March 15, 2014, from computer soft copy.
- Environmental Council of Zambia. (2001). *State of environment in Zambia 2000*. Lusaka, Zambia: ECZ.
- Executive Secretary. (2013). *South Zambia Conference of Seventh-day Adventists*. Monze, Zambia: Secretariat.
- FAO. (2014). *Principles of Logframe Thinking: Manual on logframes within the CGIAR system*. Retrieved June 10, 2014, from <http://www.fao.org/wairdocs/tac/x5747e/x5747e03.htm>
- Farrell, V. (2009). *Witchcraft ruins lives: Facts and true stories*. Altamont, TN: Harvestime Books.
- Field, D., & Alexander, P. (Eds.). (1985). *The lion concise Bible handbook*. Herts, England: Lion Publishing.

- Gills, B. K., & Thompson, W. R. (Eds.). (2006). *Webster's dictionary*. Retrieved from <http://www.merriam-webster.com/dictionary/globalization>
- Glewwe, P. (2005). The impact of child health and nutrition on education in developing countries: Theory, econometric issues, and recent empirical evidence. *Food Nutrition Bulletin*, 26 (Suppl 2).
- Global AIDS Program. (2003). *Monitoring and evaluation capacity building for program improvement field guide*. Atlanta, GA: Centers for Disease Control and Prevention.
- Guthrie, D., & Motyer, J. A. (Eds.). (1978). 1 Kings. *The new Bible commentary revised*. Grand Rapids, MI: Eerdmans.
- Harley, K. (2005, March). Learning from logframes: Reflection on three educational development projects in East and South Africa. *A Journal of Comparative Education*, 35(1), 27-42. doi: 10.1080/035 720500033514
- Hiebert, P. G. (2009). *The gospel in human contexts: Anthropological explorations for contemporary missions*. Grand Rapids, MI: Baker Academic.
- Hoover, J. J., & Kaplan, I. (Ed.). (1979). *Zambia: A country study*. Washington, DC: The American University.
- Internet Evangelism Day. (2014). *Jesus the communicator: His sermon on the mount: meeting felt needs first*. Retrieved June 26, 2014, from <http://www.internetevangelismday.com/jesus-communicator.php>
- Kanondo, V. M. (2005). *The story of Rusangu mission: A brief review*. Lusaka, Zambia: Zambia Adventist Press.
- Kashoki, M. E. (1990). *The factor of language in Zambia*. Lusaka, Zambia: Kenneth Kaunda Foundation.
- Keener, C. S. (1997). Matthew. In *The IVP New Testament commentary series* (p. 183). Downers, IL: InterVarsity Press.
- Koch, K. E. (1972). *Christian counseling and occultism: The counseling of the psychically disturbed and those oppressed through involvement in occultism; A practical, theological and systematic investigation in the light of present day psychological and medical knowledge*. Grand Rapids, MI: Kregel Publications.
- Lambert, T. (2013). *A short history of Zambia*. Retrieved October 19, 2013, from <http://www.localhistories.org/zambia.html>

- Laymon, C. M. (1980). *The interpreter's one-volume commentary on the Bible: Introduction and commentary for each book of the Bible including the Apocrypha*. Nashville, TN: The Parthenon Press.
- Liraz, M., (2014). How to develop a strategic plan. *Bizmove Business Guides*. Retrieved June 9, 2014, from [www.bizmove.com/general/m6c.htm](http://www.bizmove.com/general/m6c.htm)
- Longman. (2010). Sorcery. In *Longman's active study dictionary of English*. London, England: Pearson Longman.
- Malphurs, A. (1999). *Advanced strategic planning: A new model for church and ministry leaders*. Grand Rapids, MI: Baker Books.
- Mandryk, J., & Global Mission International. (2010). *Operation world*. Colorado Springs, CO: David C. Cook.
- Marmot, M. (2008). *Closing the gap in a generation: Health equity through action on the social determinants of health, creating conditions for people to lead flourishing lives*. Santiago, Chile: WHO Commission on Social Determinants of Health.
- Marshall, D. (1999). *Occult explosion: An investigation into a world of dark forces*. Lincolnshire, England: Autumn House.
- Matandiko, C. M. (2003). *Seventh-day Adventism in Zambia*. Lusaka, Zambia: Zambia Adventist Press.
- McFarland, K. (1988). *The Lucifer files: An angel's assault on love*. Boise, ID: Pacific Press.
- McLean, D. (1988). *The logical framework in research planning and evaluation*. The Hague, Netherlands: International Service for National Agricultural Research.
- Mensah, V. (2011). The experience of salvation and spiritualistic manifestations. In K. Donkor (Ed.), *The church, culture, and spirits: Adventism in Africa* (p. 145). Hagerstown, MD: Review and Herald.
- Ministerial Association of the General Conference of Seventh-day Adventists. (2006). *Seventh-day Adventists believe: A biblical exposition of fundamental doctrines* (2nd ed.). Boise, ID: Pacific Press.
- Mkombe, C. (2011). The experience of salvation and spiritualistic manifestations. In K. Donkor (Ed.), *The church, culture, and spirits: Adventism in Africa* (p. 157). Hagerstown, MD: Review and Herald.
- Mugenda, O. M. & Mugenda, A. G. (2003). *Research methods: Qualitative and quantitative approaches*. Nairobi, Kenya: ACTS Press.



- Nchimunya, N., Mulenga, C., & Kasongo, W. (2009). *Demographic and health survey 2007*. Central statistical office, Ministry of health, University of Zambia. Lusaka, Zambia.
- Network for International Developers, (2014). Retrieved March 15, 2014, from <http://www.gdrc.org/ngo/logical-fa.pdf>
- Nichol, F. D. (Ed.). (1957). Exodus. In *SDA Bible commentary* (Vol. 1, p. 530). Washington, DC: Review and Herald.
- Nichol, F. D. (Ed.). (1976). Ezekiel. In *SDA Bible commentary* (Vol. 4, p. 620). Washington, DC: Review and Herald.
- Nichol, F. D. (Ed.). (1976a). Acts. In *SDA Bible commentary* (Vol. 6, p. 179). Washington, DC: Review and Herald.
- Nichol, F. D. (Ed.). (1976b). Exodus. In *Seventh-day Adventist Bible commentary* (Vol. 1, p. 622). Washington, DC: Review and Herald.
- Nichol, F. D. (Ed.). (1976c). 1 Samuel. In *Seventh-day Adventist Bible commentary* (Vol. 2, p. 585). Washington, DC: Review and Herald.
- Nichol, F. D. (Ed.). (1980). Acts. In *Seventh-day Adventist Bible commentary* (Vol. 6, p. 378). Hagerstown, MD: Review and Herald.
- Nkum & Associates, (August 10, 2008,). *The logical framework*. Retrieved July 18, 2011, from [http://www.fidafrique.net/IMG/pdf/Handout\\_Logframe01.pdf](http://www.fidafrique.net/IMG/pdf/Handout_Logframe01.pdf)  
*Nutrition Reviews*, 66(3), 148-162.
- NORAD's Working Group. (1990). *The logical framework approach (LFA)*. Oslo, Norway: Norwegian Agency for Development Co-operation.
- Odame, H. H. (2001). *Questions to guide an engendered log frame*. Retrieved July 11, 2011, from [www.secure.ifrc.org/dmis](http://www.secure.ifrc.org/dmis)
- OSSREA. (n.d.). Retrieved July 15, 2013 from [http://www.ossrea.net/index.php?option=com\\_content&view=article&id=370](http://www.ossrea.net/index.php?option=com_content&view=article&id=370)
- Posner, B. Z. (2003). *The leadership challenge*. San Francisco, CA: Jossey-Bass.
- Richards, L. O. (1987). Matthew. *The teacher's commentary*. Eastbourne, England: Chariot Victor Publishing.
- Schwarz, R. W., & Greenleaf, F. (1995). *Light bearers: A history of the Seventh-day Adventist church*. Nampa, ID: Pacific Press.
- Secretariat, General Conference of Seventh-day Adventists. (2005). *Seventh-day Adventist church manual* (17th ed.). Hagerstown, MD: Review and Herald.

- Shishima, D. S., (2012). *African traditional religion and culture* (Akpenpuun Dzurgba, Ed.). Abuja, Nigeria: National Open University of Nigeria.
- Shumba, H. J. (2009). *Issues in Adventism: Witchcraft and divination in the Church in Africa*. Unpublished.
- Soper, E. D. (1943). *The philosophy of the Christian world mission*. Nashville, TN: Abingdon-Cokesbury.
- Sorcery. (2010). In *Longman's active study dictionary of English*. London, England: Pearson Longman.
- Staatskoerant. (2009). Retrieved June 10, 2014, from file:///C:/Users/Pr%20Chulu%20P/Desktop/Desktop/SecuredFILES/Documents/Downloads/32263\_613f.pdf
- Swenson, R. A. (2004). *Margin: Restoring emotional, physical, financial and time over reserves to overloaded lives*. Colorado Springs, CO: NavPress.
- Takyi, E. H. (2011, July). *What is a Gantt chart?* MSSN 741 Mission Strategy Development [Class notes]. Adventist University of Africa, Andrews University Extension Campus, Nairobi, Kenya.
- Tenney, M. C. (Ed.). (1980). Deuteronomy. *The Zondervan pictorial encyclopedia of the Bible in five volumes* (Vol. 2, p. 116). Grand Rapids, MI: Zondervan.
- Toolkit to combat trafficking in persons*. (2014). Retrieved March 17, 2014, from [https://www.unodc.org/documents/human-trafficking/Toolkit-files/08-58296\\_tool\\_10-3.pdf](https://www.unodc.org/documents/human-trafficking/Toolkit-files/08-58296_tool_10-3.pdf)
- United Nations. (2005). *Millennium development goals (2005)*. New York, NY: United Nations Department of Public Information.
- U.S. Department of State. (2014). *A brief history of Zambia*. Retrieved July 16, 2014, from <http://africanhistory.about.com/od/zambia/p/ZambiaHist.htm>
- Van Rheenen, G. (1996). *Communicating Christ in animistic contexts*. Pasadena, CA: William Carey Library.
- Veller, R. T. (2005). The challenges of the healing ministry: The Lutheran church in Nigeria. In Wulffhost, I. (Ed.), *Ancestors, spirits, and healing in Africa and Asia*. Geneva, Switzerland: Lutheran World Federation.
- Vine, W.E., (1997). *Vine's expository dictionary of Old and New Testament word*. Nashville, TN: Thomas Nelson Publishers.
- Wade, L. (2006). *The Ten Commandments: What if we did it God's way?* Hagerstown, MD: Review and Herald.

- Walembe, N. (2011). The experience of salvation and spiritualistic manifestation. In K. Donkor (Ed.), *The Church, culture, and spirits: Adventism in Africa* (p. 133). Hagerstown, MD: Review and Herald.
- White, E. G. (1958). *Selected messages* (Vol. 1). Washington, DC: Review and Herald.
- The World Bank. (2002). *Upgrading lower income settlements, country assessment, Zambia*. Retrieved June 24, 2014, from <http://web.mit.edu/urbanupgrading/upgrading/case-examples/overview-africa/country-assessments/reports/Zambia-report.html>
- Wotela, K. (2010). *Deriving ethno-geographical clusters for comparing ethnic differentials in Zambia*. Irvine, UC: World Cultures eJournal, Social Dynamics and Complexity, Institute for Mathematical Behavioral Sciences.
- Zambia Advisor. (2014). Retrieved June 23, 2014, from <http://www.zambia-advisor.com/NcwalaTraditionalCeremony.html>
- Zambia demographics. (2013). Retrieved July 13, 2013, from [http://www.indexmundi.com/zambia/demographics\\_profile.html](http://www.indexmundi.com/zambia/demographics_profile.html)
- Zambia, Religion. In *Encyclopedia Britannica*. Retrieved March 20, 2014, from <http://www.britannica.com/EBchecked/topic/655568/Zambia/44124/Religion>
- Zambia, Southern Province. In *Wikipedia, the free encyclopedia*. Retrieved June 22, 2014, from [http://en.wikipedia.org/wiki/Southern\\_Province,\\_Zambia](http://en.wikipedia.org/wiki/Southern_Province,_Zambia)

## VITA

### Peter Chulu

Born July 1, 1960, Zondo Village, Chipata, Zambia

Married June 25, 1985 in Chipata, Zambia to Rosey Mwale Chulu

Children:

First Born: Pelegia Chulu, Medical Doctor

Second Born: Pililo Chulu, BSc. Nursing (Pre-med)

Third Born: Maulao Chulu, Pre-University

Fourth Born: Mapeto Chulu, 9th Grader

#### **Education:**

2011-2014 DMin Studies in Global Mission Leadership, Andrews University, AUA Campus, Nairobi, Kenya

2006-2009 MAPTh Degree in Pastoral Theology, Adventist University of Africa-Solusi & Central Campus Nairobi, Kenya-

1990-1994 BA Degree in Theology, Andrews University, SUEC-

1981-1984 Chainama College of Medical Sciences, Physician Assistant, Lusaka, Zambia

#### **Ordination:**

May 5, 2005, under South Zambia Conference, Ministerial Credentials

#### **Professional Experience:**

2012-Date Lecturer & Ag. HOD Dept. of Religious Studies, Rusangu University

2011 Dean of Men and Lecturer, Zambia Adventist University, Monze, Zambia

2010-2011 School Chaplain, Adjunct Lecturer, Zambia Adventist University and SZC Health Ministries Director, Monze, Zambia

2009-2010 School Chaplain & District Pastor, Rusangu, Zambia

2007-2009 District Pastor, Livingstone West Mission District, Zambia

2004-2006 District Pastor, Livingstone Mission District, Zambia

2000-2004 District Pastor, Kalomo Mission District, Zambia

1995-1999 Free Lance Evangelist, Livingstone, Zambia

1991-1995 Student Literature Evangelist, Botswana and Namibia

1988-1990 Clinical Officer, Mwami Adventist Mission Hospital, Chipata, Zambia

1984-1988 Clinical Officer (Physician Asst.), Chipata General Hospital, Chipata, Zambia